B'NAI B'RITH

National Jewish Monthly

Pacific School of Religion
Berkeley, Calif.

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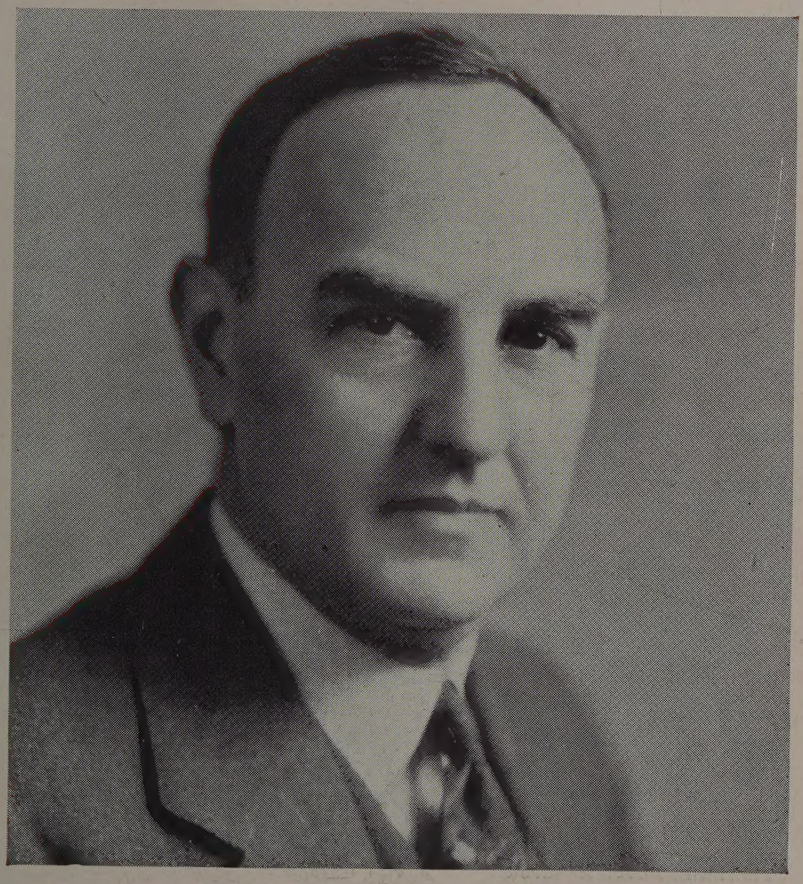

HON. JULIUS L. MEIER

Marking the successful completion of his term as Governor of Oregon, Portland's B'nai B'rith Lodge, of which he is a member, gave a dinner in his honor on December 30, at which the entire Jewish community united to pay him honor.

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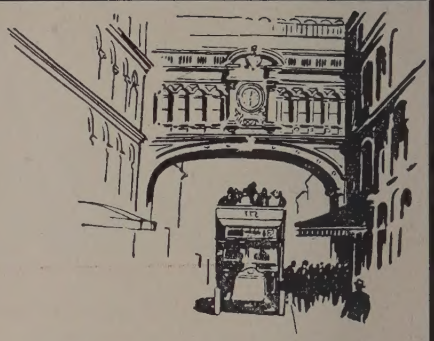
JANUARY

is a Wonderful Month to Visit

WANAMAKER'S



YOU'VE picked a lucky month if you're coming to New York in January...you'll be able to take home dramatic finds in both fashions and furnishings...These are some of the offerings that will bring people flocking here in January 1935:

Sheets and Damasks

Starting where a Frenchwoman would start, in the Linen Store, you'll find 10% to 30% reductions on Wanamaker's beautiful Crown Damask . . . snowy, exquisite cloths and napkins with which to deck your table whenever you entertain . . . Then there are grand buys in towels and sheets . . . Special low prices on Pepperell fine count sheets, on our sturdy Vikings and Sunningdales . . . and on fine imported *linen* sheets . . . a real luxury!

Blankets and Comfortables

Big news in the Blanket Shop—special price on our famous "Physician's Favorite." $9.85 pair. Called by this name because since we introduced it 25 years ago it has been the favorite choice of hospitals, institutions, etc., that discovered how marvelously it launders. We'll show you one of these blankets that has been washed twenty times and still looks and feels as deliciously soft and fluffy as new. These blankets come in lovely shades of rose. blue, orchid, peach, green and white.

Another special in this shop is a sateen comfortable, filled with all-white down . . . $9.85 for a much higher grade.

Furs—Her Heart's Desire

A fur coat is not only a thing of beauty and food for the ego, but a practical necessity with all this severe cold weather. January and Wanamaker's spell the time and place to get a coat of great beauty and high quality at substantial reductions. In our January offering all the leading furs will be featured—Russian Caracul . . . Mink . . . Hudson Seal . . . Leopard fat . . . Persian Lamb . . . Squirrel . . . Raccoon . . . and down the line to the serviceable and charming Silver Muskrat.

Our Annual Corset Sale

falls in January . . . In this sale you can at great savings find a corset that will make all your dresses look fifty per cent lovelier. For in *this* sale you don't grab something off a heap and hope for the best . . . our corsetieres give you the same careful fitting as you'd have in non-sale periods! The girdles and combinations represent the last word in corsetry . . . featuring brocades-and-lastex . . . and talon fasteners. Every type from boneless little things to carefully boned garments for fuller figures. $7.50 and $8.50 grades for $4.95 . . . $10.00 and $12.50 grades for $7.95 . . . and similar offerings.

Men Have a Break

in January, too. Special offerings of shirts, pajamas, suits, coats, and shoes—giving a man a chance to pick a smart wardrobe and have some money left to step out with.

The Great Furniture Sale

Wanamaker's Great Mid-Winter Furniture Sale is an event with repercussions throughout the whole United States—it brings happiness to thousands and thousands of homes from coast to coast. This year's sale will start about the middle of the month . . . with a million and a half to two million dollars of fine furniture at 10% to 50% savings. It will be displayed on three block-long, block-wide floors . . . with many interesting demonstration-rooms and complete homes to show you how the furniture would look in *your* home.

Every kind of furniture will be included—from beautiful reproductions of famous Chippendale and Hepplewhite and Sheraton pieces to simple unpainted wooden furniture that you can lacquer to any gay color you desire. There will be modern furniture, too—at its most charming. And, of course, there will be pieces for every *room* as well as every kind of room—bedroom, living room, dining room, breakfast room, and so on. Furniture may be bought on the Budget Plan of easy payments.

• ***Welcome to Wanamaker's---Start here for a Happy New Year!***

WANAMAKER'S

Broadway at Ninth Street
New York

Pacific School of Religion
Berkeley, Calif.

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

he Promise of the New Year

T this time of the year we like to look backward and forward.

To us as Jews the backward look is so frightening as make the forward look more hopeful; for to Jewish es the year to come cannot be worse than the year at has passed.

The year that has passed was much like the black ar that preceded it; for there has been no release from e oppression which has made Germany a terror for ws everywhere.

The year to come offers the promise that is inherent the moral law: The wicked cannot forever triumph; ey must perish of their own wickedness. So it has ways been before; so it must be again.

For us in America events have moved to release us om the fear of an anti-Semitic fascism whose shadow as for awhile rising. The courageous protests of such ganizations as B'nai B'rith brought the congressional vestigation which has let the light into the machina- ons of the conspiritors.

They run to cover. The Pelleys tremble, discredited; e alien Nazi plotters hide, fearful of deportation to e country for which their hearts so patriotically flutter.

So much for Jewish life. As for the common life, e believe we are entering upon a year that will be far tter than the sad years we have passed. Commerce is ready aware of this.

Not that we shall ever see again the abundant wealth at flowed so freely for the few. There will be no get- ng rich quick again. A wider distribution of wealth ill keep the hands of multitudes full enough to buy the creasing goods of the swift industrial machine.

Otherwise the machine can not go on.

* * *

Doom of a Year's Torture

THE crowning infamy of diplomacy is the Saar agree- ment in which Hitler's Germany promises France to respect the rights of Jews and other minorities . . . for a year.

It is similar to what the cat said to the mouse: "How generous I am! I shall let you live for an hour but at the end of the hour I shall devour you. But for the hour I shall be generous."

At the conclusion of the year Hitler will be at liberty to do with the Jews and other minorities in the Saar as he has done with them in Germany.

Better, in our opinion, is it to suffer the executioner's sword at once than to be tortured by its menace for a year. By such an agreement France has submitted the Jews of the Saar to a year-long suffering during which they will be counting the fleeting days to the hour when they will fall into Hitler's hands.

Life will be harder than for the Jews in the present Germany who know their fate; little worse can happen to them than has already happened. The Jews of the Saar are doomed for a year to the tragic insecurity of people whose tomorrow is fraught with the menace of Hitler, Goebbels and Goering.

And what assurance can these worthies give that for a year they can hold in leash the passions of their followers who even now can scarcely wait for the time when the civilizing influence of the League of Nations falls from their hands?

Civilized men everywhere will wish that France, traditional friend of liberty, justice and humanity, had added to her hospitality to thousands of sorely tried Jewish refugees from Germany her will to protect their brethren in the Saar Section should it revert to the rule of relentless Hitler.

* * *

Jews and the Next Olympic Games

THE American Athletic Union hesitates. The matter of American participation in the Olympic games at Berlin in 1936 was before it and it hemmed and hawed and did nothing about it.

Certainly, the essence of good sportsmanship is at

The B'nai B'rith Magazine goes to members of the Order for the minal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription it is not compulsory. Members who do not desire to receive their agazine may relieve themselves of further subscription payments by nding a statement to that effect on their stationery to the editorial ices.

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issue and good sportsmen may not long stand in doubt, asking, "In which direction shall I turn?"

Always there are a number of Jews who qualify for the Olympics and as self-respecting Jews they could not accept the hospitality of a land in which their brethren are denied the simplest rights. As a good sportsman the American Athletic Union may be expected to say to them, "We stand with you. If you can not in self-respect accept the hospitality of Germany, we can not. Your humiliation would also be ours."

Moreover, it seems to us that good sportsmanship is not only a virtue of the athletic field. It is the ideal of all human relations and the sin of Hitlerite Germany is that it has renounced the rules of the game.

It has taken their livelihood from the hands of hundreds of thousands of its citizens. It has driven thousands of its best from its borders. It has imprisoned thousands for no cause save their political opinions. It has denied a living even to those who have fled from its borders; for it has said to them, "You may not receive any income from Germany."

Good sportsmen may be expected to say to such a government: "How may we in deference to our own self-respect accept the hospitality of a nation that has flouted all the rules of the game? We who believe in fair play may not be the guests of foul players."

We believe that such an attitude on the part of American sportsmanship would go far to impress even the most stupid of the German rulers with a consciousness of the low estate to which Germany has fallen in the opinion of civilized peoples.

By staying out of the Berlin Olympics America doubtless will deprive itself of many prizes it could win; but it will have saved the finer trophy of its self-respect.

* * *

Jews and the Medical Colleges

RECENTLY President McConaughy wrote a letter to twelve Jewish students of Wesleyan University. They had planned to enter medical college. Their President advised them on the difficulties that lay in the path of Jewish young men who desired to matriculate in medical colleges.

Most Jews in the larger urban centers know this. They hear of this medical school and that which quite frankly have quotas against Jews. Jewish boys from New York (which is rich in facilities for medical education) often go to Southern and Western schools which are still without racial quotas.

But we ourselves must eventually come to the question: Are not too many Jewish youth going into medicine and law for their own good?

In fields that become more and more crowded with Jews, the rewards must become less and less for Jewish doctors and lawyers . . . a handful of crumbs to be distributed among many. For as Jewish doctors and lawyers they will be obliged to look largely to limited Jewish clienteles for a living.

Medicine and law have become escapes for Jewish youth barred from other occupations by constricting walls of prejudice. Many are the businesses that will not have Jews; many the Jew who having neither a Jewish countenance nor a Jewish name manages precariously and fearfully to hold to a job which he knows he will lose if his identity is exposed.

Grave as this problem is, we have done nothing about it. Not that we can do much to break down the doors of prejudice; but American Jews must take steps toward reconstruction as German Jews already are doing; educate their youth for industry and agriculture, teach them that there is noble merit in the work of th hands.

From a generation thus educated there must sprin in time an economy based on production . . . a Jewi outstanding in industry and agriculture even as Jewi was once vastly prominent in commerce and still is the professions.

* * *

The Barred Windows of Warsaw

NEWS reports brought strange tidings from Warsa last month. Iron bars being put up against the upp windows of tenement houses in the Jewish district.

And why?

Jews were throwing themselves from windows. Th number of suicides among Jews in Warsaw was increa ing alarmingly.

And why were Jews killing themselves? Jews whose traditions suicide was abhorrent? Many Jew killing themselves?

Jews in Poland have come almost to beggary. Eve thousands who were well to-do eat the meager bread charity. Evil for all men are today's economic cond tions in Poland, but if there is a crust for others the is only a crumb for Jews.

If work is scarce, the way to make more work is keep the Jews out of the trades. If professional me . . . lawyers, doctors . . . are impoverished, the way do is to set bars up against Jewish doctors and lawyer If the business of merchants languishes the way to he the Polish merchants is to destroy competition by o pressive taxes against Jewish merchants.

Thus by a slow crushing Poland has accomplished a number of years what Hitler did by a stroke in Ge many. The German method may be the more efficien but the Polish way is more diplomatic.

The world scarcely has heard of the decimation the Jews of Poland. Poland stands virtuous among th

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ivilized nations and was even heard to raise her voice
ı horror against the Hitler pogrom.

A Polish Jew comes to the end of his life. True, here is still much life in him but how is it to be lived onger? . . . His neighbors suddenly become aware of n object hurtling past their windows. This is he making is conclusion.

So up with the iron bars at the windows. Poland is etermined to preserve the lives of Jews, even while it akes from them the way of living.

* * *

ome Boy Scouts in T'fillim

'N our hand is a picture which we consider rather lovely. A troop of Jewish Boy Scouts is standing be-ore a tent in morning prayers. Their left arms are ared to the straps of the phylacteries; in their hands ıe book of the morning service.

It is the hour of sunrise when Boy Scouts in camp ush from their cots to the swimming pool or the spark-ng stream that flows by. But these have stopped for ıe morning service, in accordance with their teaching.

We look at them profoundly impressed. We have eard so much of this: "Religious devotion has become relic of the past kept in the trembling hands of old ıen. And what will become of religious devotion when ıese old men die? The children do not care and will not arn. They laugh at the old teaching and religious feel-ıg is not in their hearts."

But here are these Boy Scouts in t'fillim! We guess ıat they did not take up these devotions of their own ccord in the first place. Behind each boy we detect a aithful and firm father and a Jewish home bright with ewish life.

We see the father faithful to Jewish things in all the ears of the boy's life before he came to the stately rank f a member of the congregation of Israel, entitled to tand before God in the t'fillim. In the father's heart udaism is not a casual emotion to be taken up once a ear on Yom Kippur; it is a daily way of life, a historic rama that he is happy to re-enact in his house on holy ccasions.

So it was only another step in the way of Jewish life or the boy to take up his religious duties when he ar-ived at the age of 13. This was only like taking another reath of life.

From all of which it may be guessed that we mean o suggest that if Judaism languishes in the children it is ecause Judaism languishes in Jewish homes. These Boy Scouts would not be at their morning devotions if ıeir fathers had not been faithful.

Perhaps as needful as Jewish education for children Jewish education for our adults; to the end that Jew-sh parents may be imbued with the Jewish life by which lone their children can be kept alive as Jews.

* * *

he Birthday of a Certain Temple

THERE comes the announcement of a New York Temple celebrating its 110th birthday; but even 110 ears are like a day of Jewish life.

We think of what Mussolini recently said about taly. He was advertising to the specious bragging of Aryans," who by their bootstraps have been attempting o raise themselves to race superiority.

From the height of her 3000 years of history, he said, Italy could look down with pity only at theories pro-ounded by descendants of those people which did not even know the art of writing when we already had our Caesar and our Virgil."

Thus a Jew looks at the world from the height of his history with no arrogant pride, but only with the humility he learned from the Torah which he had when other peoples were barbarians in the wilderness.

So 110 years are only like a milestone for the Jew on his long journey. The temple that had this birthday was B'nai Jeshurun of New York, the second oldest Jewish congregation in New York, one of the seven oldest in the United States.

We look with a certain delight at B'nai Jeshurun; for its history suggests that it is an offspring of unity in Israel which is always to be celebrated when observed. Its founders were English, Dutch and German Jews, a unique paternity if one remembers that there have been Russian synagogues, Polish synagogues and similar congregational divisions of Israel.

It was the first congregation to use the German (Ashkenazi) ritual; the first to hear sermons in English. The President of the United States has summed up the record of B'nai Jeshurun in a message to its rabbi, Dr. Israel Goldstein: "Since the beginning, the Congregation B'nai Jeshurun has played a vital and important part in the development of Jewish life in New York. It has been instrumental in the establishment of numerous benevolent organizations, schools, hospitals and homes."

* * *

The Mark of the Undesirable

IN the Federal Court at Cincinnati the naturalization examiner has been asking German applicants for citizenship: "Are you a member of the Friends of New Germany?"

The purpose of this question is to discover whether the applicant's heart is with Hitler. It is a reaction to the revelations of the congressional committee which has found in America an alien group playing foreign politics.

It is enheartening evidence that Federal authorities are in no mood to tolerate this alien movement which seeks to spread in the United States the poison of a European bigotry.

It serves notice: "Whoever desires American citizenship may not take up that privilege with a heart divided between democracy and dictatorship. It may not with one voice sing 'The Star Spangled Banner' and with the next 'Heil Hitler'. To accept citizenship and at the same time participate in a foreign propaganda subversive to the principles of the United States is treason."

So the Friends of New Germany are officially put in the class of immigrants unworthy of citizenship in the United States and to be barred from citizenship . . . an ignominy which must serve to hasten their disintegration which has already begun.

In this happy result B'nai B'rith may feel it has played a good part. It has made no end of presenting to public opinion the national danger inherent in a movement that has sought to plant in America a foreign ideology of human relations. It has spoken on the hybrid allegiance that stands with one hand on the American flag and the other on the swastika.

The apprehensions of those of us who are opposed to vigorous protest seem confounded. Only by speaking loudly against injustice and against activities that tend to break down our position as American citizens can we make ourselves heard by public opinion.

JEWISH COMMUNITY LEADERS ENDOR

President Endorses Joint Campaigns

FOR many years I have urged persistently and consistently that communities consolidate their efforts to raise funds for Jewish undertakings so that one campaign shall provide for all. I led such a campaign in Cincinnati two years ago. No one in my city would return to former methods of fund raising. Just now we have concluded the 1934-35 drive. The total quota was oversubscribed. A standing army of trained men and women who had served voluntarily in prior campaigns did what nothing else could have done.

ALFRED M. COHEN,
President, B'nai B'rith.

* * *

Advantages Are Obvious

THE advantages of systematic cooperative fund raising in Jewish communities as against the older methods of unseemly competition are too obvious even from a merely business point of view, to require much evidence by this time. There is a tremendous saving in expenditure of time, money and effort. The distressing situation of half or more of the money raised being used in the effort of raising it can only be wiped away by such cooperation.

Jewish Welfare Funds have proven a factor of tremendous importance in bringing various elements of Jewry together.

Unity in Israel, irrespective of partisan or factional differences, is the fundamental principle of B'nai B'rith. It is meet, therefore, that B'nai B'rith should take the initiative in every effort for creation and support of Jewish Welfare Funds. The movement has received not only the formal approval of the highest governing body of B'nai B'rith but the active support of our President, Brother Alfred M. Cohen.

The statements which follow offer eloquent evidence that our sermon of unity has not been lip service only. In one community after another B'nai B'rith initiated and supported Federations and Joint Jewish Welfare Funds. B'nai B'rith works hand in hand in this field with the leadership of the National Conference of Jewish Federations and Welfare Funds.

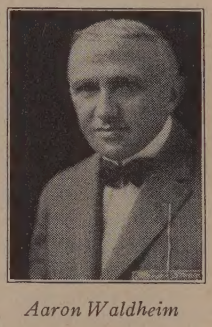
Within a few days after these lines are printed, the National Conference will bring together in New York City Jewish leaders from all over the country for consideration of all the important problems in Jewish welfare in this country and abroad. In that Conference B'nai B'rith will take a part commensurate with its standing in the life of American Jewry.

(DR.) I. M. RUBINOW,
Secretary, B'nai B'rith.

* * *

"Unquestionably More Economical"

I AM strongly of the opinion that a single annual campaign to raise funds for the benefit of all Jewish agencies is unquestionably more economical than many separate ones. Also, it is certainly more difficult to establish effective organizations for numerous drives than for a single one. In addition, it has been my experience that *the public will contribute more generously to a single campaign,* knowing there will be no further solicitations, than it would otherwise. Furthermore, a united campaign will enlist the active cooperation of those interested in any one of the combined agencies, and thereby will receive the support of all branches of the community.



Aaron Waldheim

AARON WALDHEIM,
St. Louis, Former Local Chairman, Joint Distribution Committee Campaigns; Member Executive Board, U. A. H. C.

* * *

Spirit of Cooperation Aided

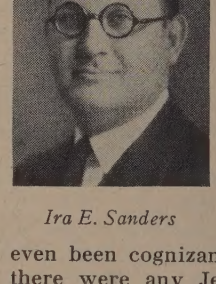
THE Louisville Conference of Jewish Organizations unhesitatingly endorses the idea of the Welfare Fund as a simple and effective means of providing for the needs of numerous organizations at one time and as a splendid medium for effectuating a spirit of good will and harmony among all Jewish groups.

CHARLES W. MORRIS,
Louisville, Ky., Local Chairman Jewish Welfare Campaign.

* * *

"Intensifies Jewish Consciousness"

NOT only do Jewish Welfare Fund Campaigns prove the most scientific and economical ways in which to raise monies for Jewish eleemosynary institutions, but they educate the Jewish community in institutional problems affecting world Jewry. Many Jews prior to becoming contributors to Welfare Funds, have not even been cognizant of the fact that there were any Jewish institutions outside of those of their own community. A yearly rehearsal of the institutional life of the Jews strengthens the morale of our people and intensifies the Jewish consciousness.



Ira E. Sanders

IRA E. SANDERS, *President, Federation of Jewish Charities Little Rock, Ark.*

* * *

Save 20% to 35%

THIS year B'nai B'rith of District No. 4 is sponsoring the formation of Jewish Welfare Federations in cities where there are B'nai B'rith lodges and no welfare organizations, and it is expected that within another year most of these cities will be organized. It is hoped that through communal fund raising efforts considerable saving will be effected as it is estimated that the cost of collecting funds by the various fund raising agencies through field workers amounts to 29% to 35% of the amount so collected.

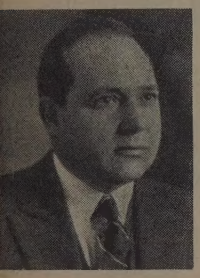
Henry Weinberger

HENRY WEINBERGER,
San Diego, Cal., District No. Wider Scope Chairman.

INT JEWISH WELFARE CAMPAIGNS

Four Good Reasons

A JEWISH Welfare Fund should be established in every Jewish community in the United States, for the following reasons: First, it eliminates many different annual drives for Jewish purposes, thus saving much time and large sums of money; second, it centralizes Jewish giving for Jewish causes in each community; third, it affords an opportunity for a careful, meticulous examination of the work, conduct and condition of all organizations and institutions that seek part of the Fund, thus making it possible to intelligently eliminate such organizations and institutions as are not entitled to share in the Fund, making possible a proper allocation of the Welfare Fund on a strictly merit basis; and fourth, it makes possible the periodical distribution to contributors and prospective contributors in an orderly, result-bringing manner, of data concerning the work of all beneficiaries of the Welfare Fund, in a much better manner than heretofore offered.



Sidney G. Kusworm

I am for the Jewish Welfare idea—one hundred per cent.

SIDNEY G. KUSWORM,
Dayton, Ohio, Treasurer, B'nai B'rith.

* * *

The Only Efficient Way

EXTENDED experience in both Jewish and non-Jewish relationship with Joint Welfare Funds has convinced me that they constitute the *only* really efficient way of dealing with the multiplicity of appeals, most of them worthy, which reach the average community, large or small.

There is a closer approach to equity in contribution under this method than under any other and a marked absence of the interplay of personal prejudices and preferences, than is the case when collection for individual appeals is made.

Further, there is a dignity about the welfare fund which engenders a pardonable pride and satisfaction on the part of every contributor, that the community of which he or she is a part is assuming its proper share in every worthwhile Jewish enterprise.

At no time has efficiency and economy in the distribution of largesse been more vital than at this hour.

(Dr.) EMANUEL STERNHEIM, *Pres., Montana Social Welfare Conference, Butte, Montana.*

* * *

B'nai B'rith Takes Lead

IT is extremely gratifying to note that success has been the rule rather than the exception of Joint Welfare Campaigns in almost every community. In Louisville we have just concluded such a campaign whereby ten causes were the recipient of a united effort—a result not possible if individual efforts had been employed. The Louisville Conference of Jewish Organizations, which sponsored and conducted the campaign, met its first test of united action, and it is extremely gratifying to me as a Ben B'rith to mention that it was on the floor of a B'nai B'rith Lodge that the project was first proposed and that members of Louisville Lodge were largely instrumental in the formation and successful carrying out of the aims and aspirations of this united organization.

Louis Cohen

LOUIS COHEN,
Louisville, Ky., Executive Member Local Jewish Welfare Campaign.

* * *

A Privilege and Duty

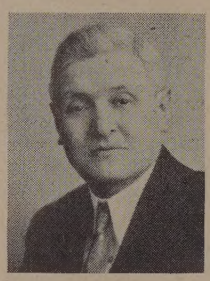
I DO not think it necessary for me to go into detail concerning the necessity of these drives and the possibilities for the amount of good they may do. I shall always feel it is my privilege and duty to help in the drives in our vicinity.

(DR.) A. GREENBERG,
Omaha, Nebraska,
Member Executive Committee, Jewish Welfare Federation.

Learning a Lesson

THE tremendous costs of individual drives robs the charity beneficiaries of a major portion of the returns which they should receive.

Here in Portland for a number of years we had what was called the "Non-local Jewish Community Chest."



Jos. Shemanski

With the depression and the need for funds for Germany, it was decided that this non-local chest be abandoned, and for two years we have been weltering again in the old haphazard manner of raising funds.

The community has finally realized that the only sane and logical manner in which to raise communal welfare funds is by putting them all under one head. I can frankly say that in my opinion the most economical, the most equitable and the best way to care for agencies is by united local Jewish Welfare drives.

JOSEPH SHEMANSKI,
Portland, Ore., Executive Member, Local Jewish Welfare Fund.

* * *

Joint Campaigns Needed Today

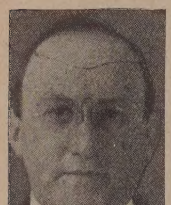
IF there was justification for the functioning of Jewish Welfare funds in the past, the reasons today are all the more impelling. The Jewish community in its present psychology is all the more ready now to embrace this idea. Community leaders of all shades of opinion realize today the great necessity of uniting the Jewish community in as many contacts as possible. Of necessity, Joint Welfare Campaigns solidify divergent groups.

Samuel I. Sievers

SAMUEL I. SIEVERS,
St. Louis, B'nai B'rith Representative Executive Committee of Jewish Welfare Fund.

Centralized Effort is Best

IT must be apparent to all who have had experience that it is decidedly for the interests of all concerned that local fund raising projects should be consolidated into one endeavor. Experience in various communities throughout the country has shown that in the long run the aggregate funds raised in a centralized endeavor substantially exceed the aggregate amount of funds raised in several separate drives for the benefit of the same organizations. Of course, I am referring to fund raising for Jewish endeavors. There are two very great advantages in the consolidated endeavor. One is the immense saving in the money expenditure connected with all fund raising and fund collection efforts, and the other, equally if not more important, is the conservation of the energies of the workers.



Judge A. K. Cohen

(Judge) A. K. COHEN,
Boston, Past President, District No. 1.

* * *

Why Jewish Welfare Funds?

IT was my pleasant duty as District No. 7 Chairman of the Social Service Committee of B'nai B'rith, to make one of the objectives of that Committee the fostering of Welfare Chests in B'nai B'rith communities.

Rabbi Leipziger

The scramble for prestige and timely visitation on the part of field secretaries and collectors of various organizations is not a dignified, fair, nor effective procedure.

Nor is this all. There is a responsibility on the part of leaders in Jewish philanthropy to bring such intelligent planning into the field, as will, in the end, prevent duplication of effort, eliminate unnecessary institutions and agencies, and give essential causes with widening programs a more adequate support.

(RABBI) EMIL W. LEIPZIGER,
New Orleans, President, District No. 7.

Helps B'nai B'rith

THE principle of Jewish Welfare Funds is sound. One has been established in San Francisco almost ten years. It has proved its worth. B'nai B'rith in San Francisco, the same as other agencies, has been treated fairly, and has thereby been relieved of the effort and burden of fund collections. If a Fund were established in every city where it could properly function, B'nai B'rith would be enabled from year to year, in advance, to fix its budgetary requirements for its various activities. In this way B'nai B'rith could concentrate on the real purposes of its being.

(Judge) I. M. GOLDEN,
San Francisco, Vice-President of B'nai B'rith.

* * *

Closer Jewish Contacts

Rabbi Bookstaber

FOR one who has had a varied experience as teacher, social worker and Rabbi, the advocacy of Welfare Funds seems axiomatic.

I feel as though our Welfare Funds have not been close enough to our own people; there seems to abide a sort of "proxied" welfare organization: away and apart from the people. Let us bring back again our personal contact that formerly existed between giver and recipient; bring back a feeling of proximity in the matter of welfare.

PHILIP D. BOOKSTABER,
Rabbi of Temple Oheb Sholem, Harrisburg, Pa.

* * *

28 Campaigns Eliminated

WE have just completed an organization of all of the Jewish societies and bodies, including the synagogues, for the purpose of holding one large affair in Sioux City annually, thereby eliminating all the separate fund raising functions such as shows, carnivals, dances, etc. The first affair turned out to be a tremendous success, and the net proceeds to each organization (of which there are about 29 in Sioux City) will practically equal the returns secured by the individual organizations, with one united effort instead of 29.

EDWARD E. BARON,
Sioux City, Iowa, Executive Member, Local Jewish Welfare Fund.

Raise Larger Amounts

Arthur Brin.

I HAVE long been a believer in the principle of central local Welfare Fund raising. For the past four years in my community we have had such fund-raising.

Needless to say, energy is conserved; collection expense cut down. The institutions look to one central organization for funds, and *the net amount which they receive is larger than through the old method.*

ARTHUR BRIN,
Minneapolis, President, District No. 6.

* * *

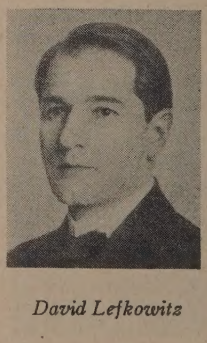
Educates Jewish Communities

JEWISH Welfare Funds not alone offer an invaluable device for substituting one campaign for a dozen or more campaigns during the year, and for protecting the community against illegitimate collectors and collections, but it also supplies an equally invaluable instrumentality for challenging and educating our Jewish communities to meet their full social responsibility in adequate and generous manner.

EUGENE MANNHEIMER,
Rabbi of Temple Bene Jeshurun, Des Moines, Ia.

* * *

Most Effective Service



David Lefkowitz

THE organization of a community in its giving so that not only each good and worthy cause shall be adequately supported, but that each shall be given according to its need — or rather according to the need that exists in that community for that kind of service, or according as the Jews of the country or the Jewry of the world need that kind of service — will conserve the funds of each community so that it can most effectively serve every worthy cause.

DAVID LEFKOWITZ,
Rabbi of Temple Emanuel, Dallas, Tex.

Popularity Is Increasing

LET us bring all of American Jewry in line with the Jewish Welfare Fund movement.

A Welfare Fund campaign can do three important things for a community. It can produce and increase the number of large givers—it can produce and increase the number of givers in the campaign—it does reduce the cost of solicitation.

Statistics with regard to large givers will bear out the interesting fact that a volunteer solicitor of a Welfare Fund campaign in approaching a prospect with a list of all agencies and statistics of their work has found the prospect willing to form a larger conception of responsibility to community and national social welfare. The prospect gets a bigger picture of the obligation than otherwise realized through the fragmentary pictures painted by solicitors of individual agencies.

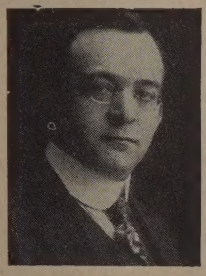
The Welfare Fund is regarded as a democratic and efficient instrument for fund raising purposes and is becoming more and more popular each year.

HARRY SHAPIRO,
National Field Director, Wider Scope.

* * *

Easier for Workers

IT is my opinion that the most satisfactory results will be obtained by our combining in one campaign all our efforts to raise money for purposes educational, religious, and philanthropic, whether they be national or local. Duplication of work and much expense can thereby be avoided. It must also not be overlooked that the workers in these various campaigns are usually the same men and women. By calling upon them to participate in only one united effort I earnestly believe that much better results will follow.



Emil Mayer

EMIL MAYER,
St. Louis, Chairman Local Welfare Fund and Past President District No. 2.

* * *

Ideal and Practical

I'VE long been a believer in and a worker for the United Jewish Welfare Fund idea. It seems to me to combine the ideal with the practical.

The ideal because it promotes the spirit of unity and cooperation among the various and diverse Jewgroups and helps to make clear the inter-relation of the many Jewish cultural as well as philanthropic causes.

The practical because it saves not only valuable time and invaluable energy by combining all drives into one, but it is the most economical method of raising funds, saving overhead and insuring that all organizations and causes will receive their pro-rata support from the Community, instead of just the favored few

(*Continued on page* 149)

THESE COMMUNITIES CONTRIBUTED TO WIDER SCOPE DURING 1934

Is Yours Among Them?

DISTRICT No. 1
Halifax, N. S.

Bridgeport, Conn.
Middletown, Conn.
New Britain, Conn.
New Haven, Conn.
New London, Conn.
Norwich, Conn.
Willimantic, Conn.

Bangor, Maine
Lewiston, Maine
Portland, Maine
Waterville, Maine

Berlin, N. H.
Manchester, N. H.

Boston, Mass.
Haverhill, Mass.
Lowell, Mass.
Lynn, Mass.
New Bedford, Mass.
Northampton, Mass.
Peabody, Mass.
Pittsfield, Mass.
Holyoke, Mass.
Springfield, Mass.
Taunton, Mass.
Worcester, Mass.
Salem, Mass.

Albany, N. Y.
Buffalo, N. Y.
Liberty, N. Y.
New York City
Syracuse, N. Y.
Yonkers, N. Y.
Utica, N. Y.

Newport, R. I.
Pawtucket, R. I.
Woonsocket, R. I.

DISTRICT No. 2
Colorado Springs, Colo.

Anderson, Ind.
Crawfordsville, Ind.
East Chicago, Ind.
Evansville, Ind.
Ft. Wayne, Ind.
Gary, Ind.
Hammond, Ind.
Huntington, Ind.
Indianapolis, Ind.
Kokomo, Ind.
Lafayette, Ind.
Ligonier, Ind.
Muncie, Ind.
Shelbyville, Ind.
South Bend, Ind.
Terre Haute, Ind.

Leavenworth, Kans.
Topeka, Kans.

Ashland, Ky.
Lexington, Ky.
Louisville, Ky.

Cape Girardeau, Mo.
Kansas City, Mo.
St. Joseph, Mo.
St. Louis, Mo.
Springfield, Mo.

Albuquerque, N. Mex.
Las Vegas, N. Mex.

Ashtabula, O.
Bellaire, O.
Canton, O.
Cincinnati, O.
Cleveland, O.
Columbus, O.
Dayton, O.
East Liverpool, O.
Hamilton, O.
Lima, O.
Lorain, O.
Marion, O.
Middletown, O.
Portsmouth, O.
Sandusky, O.
Steubenville, O.
Toledo, O.
Warren, O.
Youngstown, O.

DISTRICT No. 3
Wilmington, Del.

Atlantic City, N. J.
Camden, N. J.
Irvington, N. J.
Jersey City, N. J.
Newark, N. J.
Oranges, N. J.
Paterson, N. J.
Union, N. J.

Aliquippa, Pa.
Allentown, Pa.
Altoona, Pa.
Beaver Falls, Pa.
Bethlehem, Pa.
Braddock, Pa.
Butler, Pa.
Chester, Pa.
Donora, Pa.
Easton, Pa.
Ellwood City, Pa.
Erie, Pa.
Harrisburg, Pa.
Hazleton, Pa.
Johnstown, Pa.
Kittaning, Pa.
Lancaster, Pa.
Lewistown, Pa.
McKeesport, Pa.
Monessen, Pa.
Philadelphia, Pa.
Pittsburgh, Pa.
Reading, Pa.
Scranton, Pa.
Washington, Pa.
Wilkes-Barre, Pa.

Charleston, W. Va.
Clarksburg, W. Va.
Parkersburg, W. Va.
Wheeling, W. Va.

DISTRICT No. 4
Fresno, Calif.
Los Angeles, Calif.
Oakland, Calif.
Salinas, Calif.
San Diego, Calif.
San Francisco, Calif.
Santa Cruz, Calif.
Santa Rosa, Calif.
Stockton, Calif.

Bellingham, Wash.
Everett, Wash.
Olympia-Centralia, Wash.
Seattle, Wash.
Tacoma, Wash.

Women's Grand Lodge No. 4

DISTRICT No. 5
Washington, D. C.

Jacksonville, Fla.
Miami, Fla.

Atlanta, Ga.

Baltimore, Md.

Durham, N. C.
Goldsboro, N. C.
Greensboro, N. C.
Winston-Salem, N. C.

Charleston, S. C.

Alexandria, Va.
Danville, Va.
Fredericksburg, Va.
Newport News, Va.
Norfolk, Va.
Richmond, Va.
Roanoke, Va.

DISTRICT No. 6
Women's Grand Lodge No. 6

Winnipeg, Man., Can.

Champaign-Urbana, Ill.
Chicago, Ill.
Joliet, Ill.
Peoria, Ill.
Rockford, Ill.
Rock Island, Ill.

Southern Illinois Council

Cedar Rapids, Ia.
Council Bluffs, Ia.
Des Moines, Ia.
Mason City, Ia.
Sioux City, Ia.

Bay City, Mich.
Flint, Mich.
Detroit, Mich.
Grand Rapids, Mich.
Jackson, Mich.
Lansing, Mich.
Muskegon, Mich.
Pontiac, Mich.
Saginaw, Mich.
South Haven, Mich.
Chisholm-Hibbing, Minn.
Minneapolis, Minn.

Lincoln, Nebr.
Omaha, Nebr.

North Dakota Lodges
Bismarck, N. D.
Fargo, N. D.
Grand Forks, N. D.
Minot, N. D.

Fond du Lac, Wisc.
Green Bay, Wisc.
Madison, Wisc.
Manitowoc, Wisc.
Milwaukee, Wisc.
Sheboygan, Wisc.
Stevens Point, Wisc.
Wausau, Wisc.

DISTRICT No. 7
Birmingham, Ala.
Mobile, Ala.
Montgomery, Ala.
Selma, Ala.

Fort Smith, Ark.
Helena, Ark.
Little Rock, Ark.
Pine Bluff, Ark.
Wynne-Forest City, Ark.

Clarksdale, Miss.
Greenwood, Miss.
Laurel, Miss.

Ardmore, Okla.
Perry, Okla.
Shawnee, Okla.
Oklahoma City, Okla.
Pawnee, Okla.
Tulsa, Okla.

Brownsville, Tenn.
Memphis, Tenn.
Nashville, Tenn.

Beaumont, Texas
Dallas, Texas
Galveston, Texas
Houston, Texas
San Antonio, Texas
Tyler, Texas
Waco, Texas
Wharton, Texas
Port Arthur, Texas

Proselytes of Righteousness

By CECIL ROTH

RACIAL anti-Semitism, which has such a vogue at the present moment, depends almost for its very existence upon the assumption that the Jews are a pure race, entirely distinct from European peoples. A great deal has of course been written about this, on the one side and the other. A historian, I do not propose to join in this controversy; but I consider it my duty to set on record certain incontrovertible facts which have a bearing upon it. In the B'nai B'rith Magazine of last June, by a series of detailed instances, I showed how Jewish blood may be traced in the veins of a large proportion of the British aristocracy, in consequence of recent intermarriages—and hence, by inference (and it would not be difficult to prove the point) in that of the highest strata of the population of many other European countries. In the present essay, I propose to illustrate the reverse process—the infiltration of Gentile blood amongst the Jews.

It is not the theory that I propose to deal with in this essay. Much has been written on the attitude of the Jews towards proselytization. It is well-known that there was a time when Judaism was definitely a missionary religion, so that one of the sneers directed in the New Testament against the Pharisees was that they encompassed land and sea in order to secure one proselyte. Later, of course, this attitude was modified —partly through the timidity engendered in the age of persecution, partly from the wholesome realization that the key to heaven is not the exclusive property of any single sect. This is the period when there grew up the practise of solemnly warning any person who desired to enter Judaism of the implications of his action, and doing all else that was possible to discourage him. On the other hand, once a person had embraced Judaism, he was treated in every respect as a born Jew—so different from the status of the "New Christians" of Spain and Portugal, or the unfortunate "Non-Aryans" of modern Germany. The Rabbis were at pains to point out (as no Talmudic student could forget) how the grandson of a proselyte might become High Priest: and the great Maimonides himself, in a letter to a recent convert, sternly rebuked those who had sneered at his origin:

"A man who left father and mother, forsook his birthplace, his country and its power, and attached himself to this lowly, despised, and enslaved race; who recognized the truth and righteousness of this people's Law, and cast the things of this world from his heart—shall such a one be called fool? God forbid! Not witless but wise has God called thy name, thou disciple of Abraham our father, who also left his father and his kindred and inclined Godwards. And He who blessed Abraham will bless thee, and will make thee worthy to behold all the consolations destined for Israel; and in all the good that God shall do unto us He will do good unto thee . . ."

That conversionism was not unknown among the Jews of past ages is amply proved by the testimony of the highest authorities of the Catholic Church. From the beginning of the rise of Christianity down to the close of the Middle Ages, Church Fathers inveighed against the familiarity which might spread Jewish influence among Christians; Church Councils elaborated legislation intended to save true believers from the infection of Jewish perfidy; and a long succession of Popes enforced a harsh code, the sternness of which they amply realized, with no other object than this in view. The dangers were without doubt exaggerated, as was also the Jewish desire to secure fresh adhesions: yet this testimony cannot be entirely discarded. Outside the boundaries of the Catholic (and, to a lesser degree, of the Moslem) world these considerations did not, of course, apply. This is not the place to enquire into the origin of the Black Jews of Cochin, of the Beni Israel of Bombay, of the Falashas of Abyssinia. The mere fact of the existence of these colored Jews, however, (as, indeed, that of the negro Jews who maintain a number of congregations in America today) is enough to prove that Judaism is to some extent a missionary religion. Picart's delightful engraving of the Seder ceremony in Amsterdam, about the year 1700, shows a negro servant at table with the family: a privilege he would not have been allowed to enjoy had he not become a professing Jew.

Another interesting indication that proselytization was a recognized institution in Jewish life, however much it may have been concealed, is provided in the old liturgies. About the year 1200, a German scholar named Gerson ha Gozer composed a work containing the regulations for circumcision, in which he advised strongly, on the grounds of expediency, against making Christian proselytes. Yet, immediately the fear of persecution was removed, the attitude changed. An Amsterdam liturgy of 1687 devotes a special section to the regulations "for the circumcision of proselytes." This is certainly a sufficient proof that, whatever the reluctance, the objections, and the prejudice, the admission of proselytes to Judaism was at this period a fairly common phenomenon. The same rubrics reappear, it is interesting to note, in the prayer-book according to the rite of Cochin (in India) published as recently as 1917. Similarly the standard compendium of Jewish law, the Shulhan Arukh, devotes a section to the provisions regarding the admission of proselytes. A code, however, must be prepared for all emergencies; and the fact is not perhaps so significant as the other points mentioned above. The historian must also take into account surnames, fairly common among Jews, such as *Gayer*, which are simply transcriptions of the Hebrew *Ger*. It is probable, too, that the *Goetz*, with its Anglicisation *Yates*, has the same significance, being formed from the initials of the words

THIS is the first installment of an article of great present-day importance, by one of the outstanding living Jewish historians in the world. Dr. Roth, who lives in London, England, is the author of "A History of the Marranos," "History of the Jews in Venice," and many other important books and articles. The second and third installments of the present article will appear in the February and March issues of B'NAI B'RITH MAGAZINE.—*EDITORS.*

'er Zedek ("Proselyte of Righteous-ess"). In Hebrew, of course, these roselytes were called "children of .braham our Father"—the prototype f all who left their homes in order o cleave to the God of Heaven.

In our own days, as is well known, onversions to Judaism generally ake place with a view to marriage ith a Jew or Jewess. The propor-on of such unions in some places alarmingly high, in view of the otorious fact that mixed marriages frequently result in apathy, as-imilation, and in many cases total oss. Yet it would be unwise to draw o sweeping a conclusion from these acts, as is done by those anth-opologists who assert that the off-pring of such unions is invariably ost to Judaism.

One occasionally learns of persons ho have become converted to Juda-sm for reasons in which religion did ot enter in the first instance, but hose allegiance to their new faith eaves nothing to be desired. Their hildren sometimes play an honor-ble part in Jewish life: it is suffi-ient to mention the present Lord Melchett, who as a matter of fact was ot brought up in the Jewish faith, ut who recently embraced Judaism ublicly and whose Jewish senti-ents are beyond cavil. The num-er of the offspring of such mixed arriages is increasing rapidly from ear to year. One telling set of fig-res may be cited in order to bring ome the significance of these facts. efore the War, the Austrian prov-nce of Styria contained a Jewish opulation which can hardly have xceeded two or three thousand ouls. During the twelve years 1890 1902, about 170 Jews in the prov-

Modern Maranos in Portugal, descendants of Jews who for 500 years lived outwardly as Christians but secretly as Jews. During that time they undoubtedly inter-married with Christians in many cases, but today they have been permitted to return openly to their own faith.

ince embraced Christianity; while during the same period 21 Christians adopted Judaism. Whatever the motive of such conversions, a certain residuum must necessarily have remained within the Jewish community.

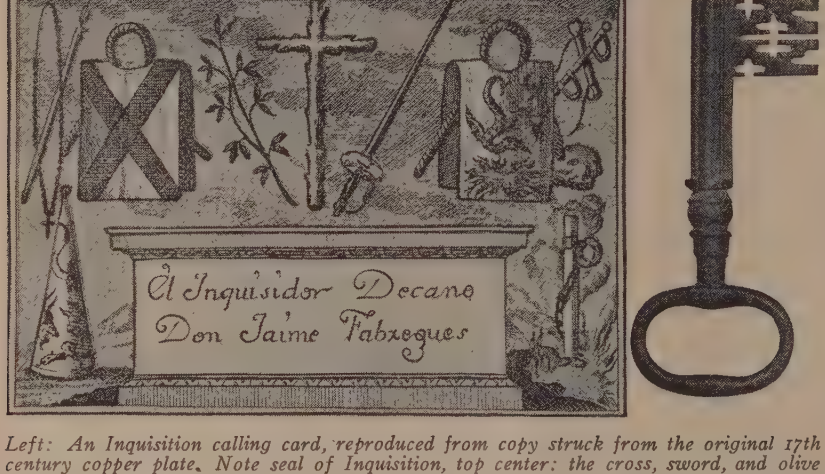
In our survey of Jewish proselytization, it would be pointless to go back to the remotest past—to point out how a "mixed multitude" is recorded to have gone forth with the Hebrews from Egypt, how intermarriage with the survivors of the conquered tribes of Palestine was inevitable, how the Maccabean warrior-kings assimilated by force the border tribes whom they subdued, how Idumaeans played a decisive role in Jewish history at the period of the last revolt. In all these cases, neighboring peoples, of identical stock and probably speaking the same language, were in question. It is on record, however, that in a later period, when the Jewish Diaspora had already reached Europe, the process continued. The Roman Empire was filled with proselytes, attracted by the glories of Hebrew monotheism. At one period, there appeared to be the possibility that Judaism was to sweep the civilized world, in just the same fashion as Christianity was ultimately to do; and contemporary Latin writers professed to be alarmed at the prospect. Poppaea, the wife of Nero; Aquila of Pontus, who translated the Bible; the Consul, Flavius Clemens, nephew of the Roman Emperor Vespasian, and his wife, Domitilla (Titus's cousin); the royal house of Adiabene, whose members fought gallantly for Israel at the period of the Second Revolt (when one of the super-patriotic leaders was Simon Bar-Gioras "Son of the Proselyte"); these are a few out of the many outstanding names handed down to us from antiquity. To these, Rabbinic fantasy added the Roman Emperors Nero and Marcus Aurelius themselves, as though to demonstrate that Judaism is not exclusive, and that it gained adherents in the least likely quarters. Of the two hundred Tannaim, or Rabbis of the century before and after the destruction of Jerusalem, seven are recorded as being of Gentile extraction; of the Amoraim (their successors in the following generations) the number given is three. In the funerary inscriptions of classical times, too, quite a number of proselytes are mentioned. Even in the days when Christianity was on its triumphant march to world domination, Judaism often proved itself to be a powerful counter-attraction. The writings of the Church Fathers, and the edicts of the Church Councils, show plainly how much the rivalry of Judaism was feared. At the beginning of the seventh century, a monk who was making expiation in the monastery of Mount Sinai became assailed by doubts as to the truth of Christianity.

(*Continued on page* 131)

A Falasha colony in Abyssinia—"enough to prove that Judaism is to some extent a missionary religion."

Relics of Spain's Inquisition

By BARUCH BRAUNSTEIN



Left: An Inquisition calling card, reproduced from copy struck from the original 17th century copper plate. Note seal of Inquisition, top center: the cross, sword, and olive branch. On either side are the Sanbenitos; the one on the right is worn by those condemned to be burned alive; the other, by penitents. The conical hat at the bottom left was also worn by the fire victims. Right: the key which opened the doors of the Inquisition's Palace in Palma of Majorca.

LAST year marked the centenary of the extinction of the Spanish Inquisition. On July 15, 1834, the institution established in 1480 by their Most Catholic Sovereigns, Ferdinand and Isabella, to unite and unify Spain through suppressing the believers of all faiths but Catholicism, finally came to its close long after its purpose and usefulness had been served.

Whatever remains in Spain today to remind one of the Inquisition (also called the Holy Office), it must be constantly remembered that for generations it was the most feared because it was the most powerful institution in all the land. No institution has suffered so much abuse and has been so thoroughly scandalized, perhaps with some justice, than the Inquisition. It is well to recall that it was founded to search out and punish heresy and that it had jurisdiction *only* over Christians. It had no power over unbelievers, Jews and Moors, except in the event that they perverted the true believers of Catholicism and led them from the genuine faith into heresy. With this reservation, it had no right to prosecute Jews or Moors until they had become Catholics, and then only when found guilty of reverting back to the heresies of their old beliefs. The Inquisition was established to cleanse Spain of unbelief: that was the express wish of its founders. Before its course was run it accumulated so much power and riches that it became *the* authority in the country. It did not even stop with the king, who was at times unceremoniously put in his proper place by an Inquisitorial blast. It was created to cleanse. But it soon burned and consumed the land like a scourge.

Instruments of torture carved above the doorway of a building in the Cathedral precinct of Barcelonia.

* * *

THE institution which threw its tentacles into the far-off corners of the Spanish dominions—to South America and Mexico and the Philippines — silently observed its obsequies a century ago. We meditate on its power and might as we go from place to place in Spain and see what memorials it has left. For all the deep feelings of antipathy and hatred it evoked from the people, it is surprising that we find anything at all left of its former glory. When the year 1820 brought the brief triumph of liberalism everywhere throughout Spain determined crowds, who saw in the Holy Office the ally of power and privilege, made their way to the seats of the Inquisition, freed the prisoners, brought out the ghastly instruments of torture used for three centuries and smashed them, and burnt and destroyed many of the Inquisition's palaces. The palace at Seville, one of the most gruesome of all tribunals, was dismantled by the mob. I am told that the knocker torn from the door is in the possession of a Spanish Jew, a reminder of the place where hundreds of his people were racked and tortured. In Palma of Majorca, seat of the Holy Office for the Balearic Islands, the palace of the Inquisition, built out of the wealth confiscated from the small secret-Jewish trading community in the late 17th century, fell to the fury of the people who demolished it under the full swing of the liberal revolt. The stalls of the fish and vegetable market in the central square of Palma, where the palace stood, are now supported by the columns of the old palace. In a bakery off to the right some credulous eyes still see the former cells of the Inquisition's prison. My vision has always been excellent, but on a fair December afternoon in Palma my eyes were not able to delineate anything of the former dreaded Inquisitional cells, which

cal gossip has helped the natives see so clearly. The rest of the rmidable mansion is now scattered r and wide, and a discerning eye ay see in the 19th century houses—hich would not be difficult to find a 17th century Palma—the bricks d tiles stolen from the demolished ructure. I was able to locate the tes of the old palace in use up to is day on an estate just outside Pal- belonging to the old Zaforteza fam-, long prominent as officials of the quisition. The heavy and ornate y which the Inquisitors used to en those doors I found in the ssession of the scion of another mily distinguished for its service the Holy Office.

The Dominican monks, dubbed as vatch-dogs of the faith," (and ten represented in medieval reli-ous canvases as watch-dogs, in no rogatory sense, be it observed) lt the full impact of the people's ry when their convents were plun-ered and destroyed. The portraits those condemned by the Inquisi-on, adorned with the Sanbenito, he half-garment worn over the oulders of the victim telling the le of the kind of punishment meted ut) were often preserved in the ominican Cloisters, much to the dis-ess of the culprits' descendants ho would have given everything to ave had these galling remembrances moved. The melancholy king Philip was shrewd enough to understand at the Sanbenito, with its im-emorial stigma upon the family of e condemned, was the worst pen-ty of the Inquisition. To make the enalty more enduring, the Sanbeni-s were periodically renovated and e missing and worn ones replaced. o t infrequently these portraits ere done in oils, to assure more sting shame. The people eagerly ought out these portraits in the arly 1820's and burned them. That ese "galleries" should have been ermitted to exist into the 19th cen-ry is testimony to the power of e Holy Office, even during its de-line.

* * *

NO people, however drunk with rage and aching against a trou-lesome institution, could have un-one in a few years what more than ree centuries of tireless activity nd money had been able to build p. Spain still has many memorials f the Inquisition.

Outstanding among them are of ourse the buildings used by the nquisition. All over Spain many of ese buildings escaped the fury of the people and are still standing. In Toledo, the seat of the Primate of Castile and for a time its capital, the Old House of the Inquisition, now called the Posada de la Hermandad, flanks the central square (Plaza Mayor) on the right. It is a narrow, small building, far from imposing, considering the great number of victims and the great wealth issuing from these cases of heresy which the Toledo tribunal tried during a career beginning as early as 1485. This building is now an inn, no cleaner and no dirtier than any one of ten thousand similar "hostelries" with which Spain is dotted. It has better accommodations for burros (half-sized donkeys widely used in Spain) than for the traveller himself. I was told that in this inn the horrific instruments of torture used by the Inquisition were still to be seen. I was glad I was spared the sight of them.

The first Jewish wedding performed in Spain for more than 400 years. It took place in 1931.

Ancient synagogue of Santa Maria La Blanca, in Toledo, which was converted into a Christian church in 1405, and is today a museum.

In the Cathedral precinct in Barcelona, the handsome building now occupied by an antiquarian, on the right side and to the front of the impressive Cathedral's entrance, has been identified as the center of the Holy Office in Barcelona by the instruments of torture carved upon stone above its entrance. Some say, however, that these are the instruments of the Passion of the Christ. The observer may take his choice of interpretations.

Most of the prisons of the Inquisition are gone. A few still stand, at once reminders and custodians of the sad memories of their inmates. They were foul, dark and poisonous. As many as forty persons were indiscriminately thrown into one cell during the busy periods. They had not even the most elementary sanitation. Sickness and disease took away many lives. The terse notices: "died in prison," so often found in the Inquisition's records, attest to the great fatality among prisoners. In Saragossa, the chief city of Aragon, the aljaferia (the fortress) preserves the cells in which hundreds of heretics rotted away while the Holy Offic delayed and procrastinated over their cases, leaving them to their own slim resources. The slow passage of hours, and the monotony of the never-ending days in the loathsome

(*Continued on page* 138)

A Champion of Jewry

By NORMAN BENTWICH

PROFESSOR SYLVAIN LEVI, the President of the Alliance Israelite Universelle, in an introductory note to the "Life of Cremieux," which has recently been published in France, declares that Cremieux has attached his name to the history of Judaism for all time. "The abolition of the odious oath More Judaico was his work: his mission to the East, together with Sir Moses Montefiore, established him throughout the Jewish world as the champion of persecuted Jewry: as President of the Alliance Israelite he symbolizes the renaissance of the Oriental communities under the inspiration of French culture: lastly, his name is inseparably associated with the political act which transformed the Jews of Algeria into French citizens." At this crisis of the Jewish people in Europe there is a special interest in the story of an outstanding Jew who, in the period of emancipation, was at once conscious of the brotherhood of Israel and took a full part in the progressive political movements of the country which had emancipated him. There was then the happy belief that a Jew could be like any other citizen while remaining loyal to the whole Jewish people; and that all would be well in Jewry if the blessing of emancipation should be extended to every Jewish community.

Adolphe Cremieux was a true child of the French Revolution. Through his long life, from 1796 to 1880, he remained enthusiastically loyal to the principles of the "rights of man," to the doctrines of Liberty, Equality, and Fraternity. He upheld those principles and those doctrines not only for the people of France, but for the Jewish people in all parts of the world. He knew of no divided loyalty, because his service to France and to the Jewish people alike was based on a simple faith in these principles.

There is a passage in one of Karl Marx's writings in which he denounces the Jews for the selfishness of their efforts at emancipation. They are concerned, he says, only with the narrow purpose of freeing the Jews. They should be concerned as Germans with liberating the German people; as men with the liberation of humanity. That reproach could certainly not be levelled at Cremieux. He believed and worked for the emancipation of humanity. It was this passion which led him to become one of the leaders of the Revolution in France and the founders of the Republic of 1848, and again one of the founders of the Third Republic and a Minister of the Revolutionary Government in 1870. It was this same passionate feeling which made him the fearless champion of the Jewish people in France and the protagonist against persecution, whether in the East or in Eastern Europe; and which lastly inspired him and a few kindred spirits with the idea of the formation of the Alliance Israelite Universelle.

Cremieux was born in the Provencal town of Nimes in the year IV of the French Revolution. His father was prominent among the local revolutionary spirits; and suffered later during the reaction after the fall of Napoleon. Adolphe Cremieux inherited, then, the ardor for Liberty and Equality. From his youth he was in the forefront of movements of progress and liberation. He was part of that first generation of Jews in France which stepped into the large world after the grant of emancipation, and from its infancy was conscious and proud of the enjoyment of its civil and political rights. He was a pupil at a Lycee in Paris during the glorious years of Napoleon Bonaparte, and was then an enthusiastic Imperialist. But on the fall of the Empire he returned to his Provence and was a student in the University of Aix. He witnessed the recoil on Jewish rights of the monarchist reaction; and he carried on a struggle for years to secure the abolition of the degrading form of oath which, by a survival of medieval bigotry, Jewish parties and witnesses were compelled to take. When upholders of that oath declared that it was a religious act, Cremieux exclaimed—"It is conscience and not religion which is to be invoked before the Courts. God is in the conscience. Woe to him who violates it with a lie! The oath is a civil act and an act of conscience which binds together the adherents of all religions." And turning on those who attacked the Jews as inferior citizens, he says—"With what do you reproach them? With vices which your persecutions have engendered but which have been extinguished since they have received again human dignity. Eager to be marked out by their good conduct they contend with all for the honor of being the best Frenchmen. They feel that they have an immense duty to give retribution for an immense benefit."

It was, however, Cremieux's part in the Damascus affair which brought him at once into the front of the political life of France and of the representation of the Jewish people. That "affaire" was caused by the action of a Pasha of Syria at the instance of a French Consul in Damascus, who charged the Jews with the murder for ritual purposes of a Catholic Father, in arresting and torturing the heads of the Jewish community. Representations of the Jewish bodies in England and France to secure intervention were unavailing. France was at the time deeply involved in the Eastern question, and championed the Egyptian rule in Syria under which the outrage had occurred. Her Foreign Minister, Thiers, held that the prestige of France was engaged in upholding the action of her Consul. French Jewry, however, was prepared to take an independent line on behalf of the Jews in the East. It was the first dramatic move of Western Jewry to stand out as the protectors of Eastern Jewry. England and Anglo-Jewry were more willing to intervene, because the British Government's sympathies in the Eastern question were the opposite of those of the French. Cremieux was associated in his mission with Sir Moses Montefiore, and it was an indication of the popular sympathy in England that a man-of-war was offered to convey them. The combination of the French advocate's eloquence and pertinacity with the English Jew's philanthropy and generous personality was successful. The Pasha released the accused members

(*Continued on page* 140)

A Worker-Artist in the East

By MICHAEL B. SCHELER

Morris J. Savel and one of his many masterpieces.

IN a modest apartment home in Newark, N. J., lives a refined and unassuming man in the early forties who has been known for years to every man, woman, and child in the Jewish community—and to many a non-Jew—as "Savel, the plumber." But Mr. Savel is not an ordinary plumber. He has been possessed by an ambition since his childhood days "to do great things for his race and for humanity at large." And at last his dreams are coming true. At last recognition is coming to him, gradually but steadily.

Mr. Savel was born in 1892, in Russia. He arrived in the United States in 1910 and settled in New York. At once he sought an outlet for his idealistic convictions and boundless energy. He found it in the Socialist movement. But he early realized that "ideals" alone do not pay food bills or rentals. He entered Cooper Union, took up the plumbing course, graduated, and a plumber he has been ever since. He married early, moved and settled permanently in Newark.

But in recent years the popularity of Mr. Savel has expanded beyond his calling of plumber. The average man in the street of the Jewish community now has come to know him as "Savel, the artist-plumber."

For fifteen years Mr. Savel has been industriously pursuing, during most of his leisure hours and holidays, his labor of love, namely, the creation of sculptures, placques, bas-reliefs, novelties, and utilitarian articles of all sorts out of bronze and copper, by a process and method which he claims distinctively as his own.

He never attended an art school. He mastered his sculptural knowledge and practice by keen observation and self-cultivation. For years, Mr. Savel did his sculpture out of sheer love for the work, never looking for any public recognition and never expecting any financial returns. But he is one of those fortunate artists whose creative talents have somehow attracted public attention.

There are literally several hundred of his pieces strewn about his apartment. Every bas-relief of a human subject is simply life itself; you feel as if you are face to face with the living person. Every animal he has chiseled on his metal is true to life. He cheerfully demonstrated his method. From under a dresser in his living room he picked up two small boxes, which contained all the paraphernalia of his art, namely: mallets, hammers, chasing sticks, which he designed himself, and a magnifying glass, such as is used by watchmakers, which he uses for his finer jobs; a small block of lead, which serves as an anvil, and a small cushion which he uses for deadening the sounds of his hammers when at work in the early morning hours. He cuts out a thin plate of bronze or copper, about one-sixteenth of an inch in thickness, puts in front of him the photograph or picture of the person or animal he wants to reproduce, and then by a process of hammering from the underside creates an image that is true to life. Occasionally he uses the hot water boiler as an easel, and a part of his kitchen serves as a laboratory. For more elaborate works he first draws sketches and then works from them.

At present he is putting the finishing touches to a bas-relief of President Roosevelt, which will be forwarded, as soon as ready, to the White House as a gift from Mr. and Mrs. Savel. Ezekiel Lodge No. 90 of B'nai B'rith, in Newark, of which Mr. Savel is a very active member, recently held an exhibition of his works. It evoked considerable notice in the local press.

I asked Mr. Savel to give me his opinion on the present status and the probable future of Jewish artists and art in the United States. His face clouded. "Jewish art is great, magnificent," he said. "In the Rinehart Gallery, in the Natural History of Art of New York, the Jewish 'themes' draw the largest crowds and evoke the greatest admiration." Nevertheless, the future of Jewish artists is dark. "They are drifting away from our fold," Mr. Savel sadly remarked. Why? Because most of them are too poor to support themselves as artists and "are forced to turn to other fields for sustenance." He especially de-

(*Continued on page* 150)

National Membership Campaign Draws Toward Successful Close

By EDWARD E. GRUSD

Zion Lodge Won't Stop

WHEN we reported the magnificent gains in membership made by Zion Lodge No. 62, Columbus, O., last month, we thought we were through. But it seems the lodge has initiated another large honor class. New members are being signed up daily. By New Year's Day Zion Lodge will have more than 600 paid-up members!

WITH the ending of the year, B'nai B'rith's most successful National Membership Campaign draws to a close. True, in some communities it will be extended into January and perhaps even later, and it is to be hoped that in all communities the expansion of the lodges will continue to take place as naturally as momentum carries forward an automobile whose engine has been turned off. But officially, the Campaign ends with the beginning of the New Year.

It is much too early to take stock, and the results will not be known definitely for many weeks. Indeed, they will never be known with any degree of accuracy, for the Campaign, like the Order itself, has not been something static which, when completed, is forever finished. The work of the Order goes on, and so does the campaign, but with a small "c". This much we already know, definitely: that many thousands of new members have been obtained by the Campaign, and that undoubtedly reports of additional thousands will reach National Headquarters by the end of January.

An Appropriate Birthday Present

ALL who have aided in the Campaign can assure themselves that they have celebrated the 75th birthday of our beloved President Alfred M. Cohen, in whose honor it was undertaken, in the manner which has gratified him most: the enlargement of the Order to which he has given of himself so wholeheartedly for so many years.

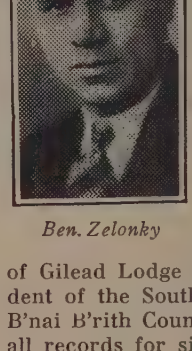
President Cohen, however, has not been one to sit back comfortably and permit others to do all the work. That is not his way of doing things. He has thrown himself into the Campaign with all his strength and vigor, and brought the message of the Order to communities in widely separated parts of the country. Acting in the interest of the cause, he has resolutely eschewed the promptings of his own modesty, and has gone forth into the field with all the ardor that he could have summoned even had the Campaign been in honor of another person.

Amazing as it sounds, he has, within the short period of six weeks, brought the inspiration of his presence and counsel and oratory to no less than six Districts out of the seven, and only the excessive distance of District No. 4 has prevented him from making it unanimous, so to speak. Communities everywhere have clamored for him to grace outstanding functions, and he has accepted these invitations whenever possible, in spite of the very strenuous schedule such a course entailed. In every case, a powerful stimulus was lent the local membership drive. In most instances prospects volunteered to join the lodge immediately after his address.

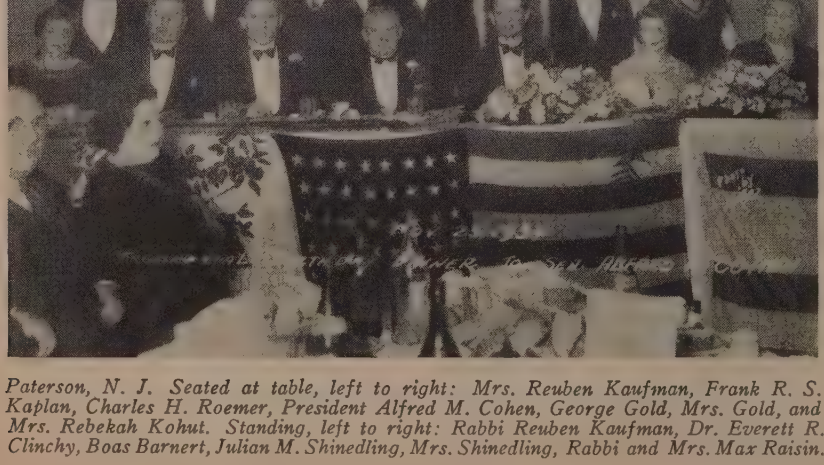
His first trip in this series was to Omaha (reported last month). A

Milwaukee Continues

GILEAD LODGE No. 41, Milwaukee, is extending its membership drive until January 31. Leo Reitman is chairman of the membership committee and Paul Moskowitz is secretary. I. B. Padway, first vice president of District No. 6, is District Membership Director. Benjamin Zelonky, president of Gilead Lodge and vice president of the Southern Wisconsin B'nai B'rith Council, is breaking all records for signing up prospects. He has 38 to his credit so far.



Ben. Zelonky



Paterson, N. J. Seated at table, left to right: Mrs. Reuben Kaufman, Frank R. S. Kaplan, Charles H. Roemer, President Alfred M. Cohen, George Gold, Mrs. Gold, and Mrs. Rebekah Kohut. Standing, left to right: Rabbi Reuben Kaufman, Dr. Everett R. Clinchy, Boas Barnert, Julian M. Shinedling, Mrs. Shinedling, Rabbi and Mrs. Max Raisin.

week later he was in New York City; the next week in Hamilton, O.; seven days later back in New York and in Paterson, N. J.; the following week in Minneapolis, and the week after that in Tuscaloosa, Ala., Atlanta, Ga., and Dayton, Ohio. At Tuscaloosa he formally presented B'nai B'rith's ninth Hillel Foundation to the University (described on another page).

In New York City he conferred with District No. 1 leaders on many matters concerning the Order, but chiefly with reference to the membership Campaign.

Hamilton (O.) Lodge staged a birthday party for the President which was a delightful surprise for him. In a two-week campaign, the lodge doubled its membership. Morris Mostow was campaign chairman. More than 150 guests attended the victory celebration, and Rabbi James G. Heller delivered the principal address. The tasty dinner was prepared by the very active Women's Auxiliary, headed by Mrs. Rose Sherman.

Scene at the banquet at which Detroit's Pisgah Lodge initiated nearly 100 candidates. At the right is a picture of the splendid degree team.

Inspiring Affair at Paterson

A BRILLIANT program featured Paterson's affair in honor of the President. Such outstanding personalities as Mrs. Rebekah Kohut and Dr. Everett R. Clinchy, Director of the National Conference of Jews and Christians, and Frank R. S. Kaplan, president of District No. 3, were among the speakers. President Cohen was presented with a substantial sum raised by the lodge for Wider Scope work.

Brother George Gold, president of the Jewish Community Council of Paterson, was toastmaster at the banquet, and Brother Boas Barnert, the only living charter member of Paterson Lodge, was a guest of honor. Julian M. Shinedling, president of Paterson Lodge, opened the meeting with remarks after Rabbi Max Raisin's invocation, and Brother Kaplan, in a rousing five-minute talk, called upon Paterson Lodge to fulfill its quota in the membership drive. Mrs. Kohut's address was a little masterpiece.

"I know what B'nai B'rith has done for the Jewish people," she said. "It has given us the feeling that we are united as Jews for great and worthy causes. I must confess that I like to be among Jews. I feel more at home; I don't have to explain things away. That is another thing that B'nai B'rith has done. In these days especially, every Jew ought to stand up and be counted as a member of the Order. B'nai B'rith has given a sense of safety and security to the Jewish people." She ended with a magnificent tribute to President Cohen as a world Jewish leader.

"To the extent that you are truly Jewish," declared Dr. Clinchy in his address, "do you make your contribution to society; in the sense that they are truly Christian do Christians make theirs."

He told how President Cohen and the late Secretary of the Order, Dr. Boris D. Bogen, had laid the groundwork for the Jewish cooperation with the National Conference of Jews and Christians, and asserted that B'nai B'rith, led by President Cohen, has shown as wise and sane an attitude toward the many Jewish problems as any other group in America. Wherever he goes, said Dr. Clinchy, he always finds B'nai B'rith members in the forefront of activities having as their objective greater good will between creeds.

President Cohen, in the principal address of the evening, stressed B'nai B'rith's contribution to 91 years of American Jewish history

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Huge audiences like this one in St. Louis have been attending the initiation of large Alfred M. Cohen Classes all over the country.

HARRY HODGES, of Fayette, Ala., is the first Jewish member of the Alabama State Legislature. He received a large majority over his two opponents in the last election. He is a member of B'nai B'rith's lodge in Tuscaloosa. Fayette has only two Jewish families. Mr. Hodges settled there 20 years ago, an immigrant from Russia. Today he is a leading merchant in his community.

* * *

AFTER Martin L. Davey was elected Governor of Ohio his first official act was to appoint Alfred A. Benesch, of Cleveland, director of commerce in his cabinet, anticipating his own induction by several weeks.

Mr. Benesch, who is president of the Cleveland Board of Education, a member of Cleveland Lodge of B'nai B'rith, past president of District No. 2, and one of the most prominent citizens of Ohio, is 65 years old and a native Clevelander. He served in the City Council some years ago as a member at large, and was Newton D. Baker's safety director. Members of the school board, upon learning of his appointment, urged that he retain the presidency of the Board if it was at all possible, offering to schedule meetings to suit his convenience.

* * *

VOLUME 1, Number 1 of America's most unique Jewish publication has appeared. Its name is *The Saint Charles,* to commemorate the ship which brought the first group of Jewish settlers to America in September, 1654. The magazine, which is a quarterly, will be devoted to the history and genealogy of the ancestors, founders and descendants of those Jewish families which settled in America prior to 1789. Walter Max Kraus is editor, and the masthead contains also the names of a distinguished list of consulting genealogists and contributing editors.

* * *

THE American Economic Committee in Palestine has recently concluded a stocktaking of Jewish industrial undertakings established from January 1 to August 1, 1934. The investigation covered 115 factories, more than 60% of which are directed and owned by recent immigrants from Germany. Only 80 factories specified their capital investment, which aggregated well over £171,000. The new establishments include: building materials, 8; chemical products, 12; electric supplies, 4; paints, 2; medicaments, 3; metal works, 17; tobacco, 2; textile, 4; woodwork, 14; etc.

* * *

AN attack on the organized world boycott of German goods featured the address of Judge Joseph M. Proskauer in a symposium on anti-Semitism in America that was part of the celebration of the 110th anniversary of Congregation B'nai Jeshurun, New York. He also attacked the proposed World Jewish Congress.

"Since Hitler came into power," he said, "I have not bought five cents worth of German goods. That is my individual right. But when I go out and ask for an organized boycott which interferes with the commercial transactions of my country, I am letting my emotion as a Jew interfere with my duty as an American citizen."

* * *

AFTER ten years of work in the Soviet Union, ICA (Jewish Colonization Association) has been ordered by the government to liquidate its activities. Hereafter the government will take care of the thousands of Jewish colonists who had been the wards of ICA.

A CROSS-SECTIO

(Compiled with the aid

The colonist pictured above at work on the field of the ORT Colony for German Jews, established near the city of Villenewve, France, is Dr. Rading, well-known German-Jewish journalist.

THE first German-Jewish families have already arrived and settled themselves in the Ort agricultural cooperative colony in Southwestern France, near the city of Villeneuve. The colony will accommodate up to 300 families and will concentrate on fine gardening and horticulture as well as general farming. It will have a dairy, a workshop, an orchard, and a vineyard. The French government as well as local authorities have been very helpful in this work, which is being directed by regular Ort engineers, surveyors and agronomists. Necessary governmental permission and licenses for the project were obtained by the French Ort Parliamentary Committee, headed by M. Edouard Herriot.

* * *

THERE was a 5% increase in the German death-rate during 1933 over 1932, according to the Berlin correspondent of the American Medical Association. This was the result of numerous factors, not least of which was the removal from practice of many fine Jewish physicians.

Pacific School of Religion Berkeley, Calif.

F JEWISH LIFE

le Jewish Telegraphic Agency)

HE European pot continues to boil, and its turbulence affects nillions of Jews. In Danzig, where he Nazis have steadily been gaining ower and control, there is a mass migration of Jews. In 1929 the city ontained 10,000 Jews; today there re less than 7,000, and the number s slowly diminishing. Although Danzig is a Free City, under the administration of the League of Nations, Nazi influence in the Senate is esulting in many discriminations gainst Jews. They are being dismissed not only from private enterprises but also from municipal institutions.

More cheerful news comes from France, where the authorities have nnounced that no anti-Jewish measres will be taken against Jewish mmigrants. Likewise, Hungarian ews living in Jugoslavia who have ot applied for citizenship were assured by government officials that hey would not be deported along vith the other Hungarian citizens. This assurance was given by the Regency of Jugoslavia to a group of B'nai B'rith leaders and representatives of the Council of the Federation of Jewish Communities.

In Germany only 16 Jewish students are now attending universities hroughout the entire country, according to a report of the Ministry f Education. There were 4,382 Jewsh students in 1932, before Hitler ame to power; and only 812 today, f whom only 16 are actually attending classes.

Bombs were thrown into the Orhodox synagogue at Zurich by antiemites recently. Windows were hattered and the interior of the uilding damaged. This was the atest of a series of attacks against he synagogue.

Six hundred Jewish families will e affected if the city council of wow, Poland, passes a bill now under consideration. It threatens to bar ewish street traders on complaint f non-Jewish merchants that the ormer are crippling their business.

In spite of Nazi guarantees that ninorities in the Saar were to be undisturbed, Jews in that plebiscite reion have been subjected to a reign f terror, on the basis of documents orged by anti-Semites. They received threats by word of mouth, letters, telephones, and telegraph, and Saar Nazis have instituted a boycott against Jewish shops.

A number of Jewish families from Germany, all legally admitted into Tunis, some more than a year ago, were suddenly ordered to leave the city within 24 hours. No reason was given for the order.

The Soviet Union may be the way out for thousands of persecuted Jews in European lands, it was learned when a Jewish delegation from Poland visited Moscow. It was received by M. Kalinin, president of the U. S. S. R., and learned that the Soviet Government may soon throw open its doors for an organized Jewish immigration from Poland to Biro-Bidjan, the Jewish autonomous state in Siberia.

No foreign Jew will henceforth be permitted to enter Greece unless he gets special permission from the Ministry of Foreign Affairs, it has been announced by the Greek government.

A thinly veiled threat against the Jews of Austria was contained in the address made by Chancellor Kurt Schuschnigg in opening the Bundestag, Austrian Federal Diet. He promised the Austrian minorities "exemplary protection" but warned them that Austria "remains German and also Christian". Although there are 250,000 Jews in Austria, there is not a single Jewish representative in the Bundestag. Hundreds of Jewish professional men have already been replaced by "Aryans" in government posts.

In a recent debate on German rearmament, outstanding British statesmen in the House of Commons warned Germany that it must stop its persecutions of Jews and other minorities. Official circles pointed out that the declaration made during the debate by Sir John Simon, Stanley Baldwin, and David Lloyd George must be taken as evidence of Britain's keen interest and feeling with regard to the position of the Jews in Germany. The statesmen told Germany to become "reconciled with its internal and external friends."

Only a day before this debate took place, Wilhelm Frick, the Nazi Minister of Interior, had declared that Germany would never relent in its application of the "Aryan paragraph". This statement was made in direct reply to resolutions adopted by delegates a week before at the International Non-Sectarian Boycott Conference in London, at which Samuel Untermyer, American boycott leader, was named president of the world organization. A resolution passed at the conference declared itself in favor of "hearty support of the German boycott until the German government restores full rights and complete freedom of belief to all citizens." The Jewish section of the international conference created a Jewish boycott organization, to work in close cooperation with the international non-sectarian group. The holding of the conference in London was a signal for a new outburst of indignities against the Jews throughout Germany.

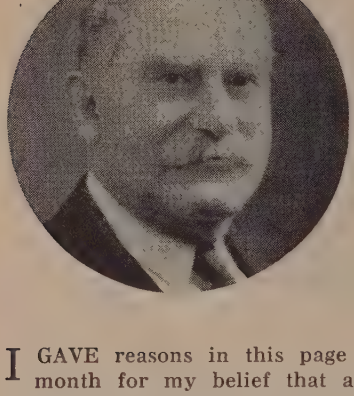
* * *

OPEN meetings, banquets, and radio broadcasts marked local celebrations of A. Z. A. Day in nearly 200 cities throughout the country Dec. 16.

HERALDING a new spirit of cooperation between Seattle Jewish organizations, the Sons of Israel, a local fraternal group, recently presented a silver cup "for outstanding service to Seattle Jewry" to P. Allen Rickles. Mr. Rickles is first vice president of B'nai B'rith District Grand Lodge No. 4, and a widely-known West Coast Jewish and communal leader. He is president of Herzl Synagogue, Seattle's only Conservative house of worship, and served three terms as president of Congregation Bikur Cholum, the city's oldest and largest Orthodox synagogue.

P. Allen Rickles

J. Cashar, president of the Sons of Israel, after awarding the cup to Mr. Rickles, declared: "In his signal service to B'nai B'rith, Mr. Rickles has worked for the good of the Jewish community and every organization in it. And that is why we honor him, though he is not a Sons of Israel member." Mr. Rickles was immediately made an honorary member.



The PRESIDENT'S PAGE

I GAVE reasons in this page last month for my belief that a so-called World Jewish Congress should not be held in 1935, and why plans now on foot for holding an election next April for delegates to represent the Jews of the United States in the Congress ought to be abandoned and in lieu thereof urged that the scope and powers of the Joint Council, composed of representatives of the American Jewish Committee, the American Jewish Congress and B'nai B'rith be extended and enlarged so as to enable the Joint Council to deal with Jewish problems everywhere.

I gave a list of organizations in this country and abroad which had already registered their opposition to a World Jewish Congress, so formidable in strength and influence as to make a meeting that might be held pursuant to present plans, anything but a World Jewish Congress. At best it would represent only a fragment of the Jewries of the world.

My plea that the April election be recalled has found supporters in all directions, and additional organizations have declared their disfavor of the project.

In an addendum I said that the Jewish Daily Bulletin had published a report prepared by a sub-committee of the Administrative Committee of the American Jewish Congress (sponsor for the election and for the World Jewish Congress) making overtures to the American Jewish Committee and B'nai B'rith for a Conference, and though the report as published was far from clear and in terms was irritating, B'nai B'rith in pursuance of its proverbial desire for peace would go any length that did not involve sacrifice of the good name, the respect and the welfare of the Jewish people.

Later I was addressed as President of B'nai B'rith by the President of the American Jewish Congress, inviting B'nai B'rith to meet with a Committee on Conciliation to be made up of representatives of the three recognized national Jewish bodies to explore the possibilities of arriving at an understanding on world Jewish problems. The quite lengthy letter containing the invitation said in effect that the American Jewish Congress had come to the conclusion that certain steps should be taken as the considered action of a world Jewish Congress. I accepted the invitation on behalf of B'nai B'rith, reserving the right of B'nai B'rith to express its views within the Conference upon all subjects brought before it, and to adopt or reject decisions not sanctioned by B'nai B'rith representatives. Up to this writing I have received no answer to my letter.

I have received a letter from the President of the American Jewish Congress inviting B'nai B'rith to name a representative to be one of 25 composing a National Board of Elections whose function shall be "the formulation of the election procedure, the organization of the election machinery, and the carrying through of the elections proper" of delegates to the American Jewish Congress on April 28, 1935, to meet at a later date in 1935.

I declined the invitation saying:

"As B'nai B'rith is in no wise related to the American Jewish Congress except as both have some purposes in common and that B'nai B'rith is pleased to coordinate with the American Jewish Congress in carrying out some of their common purposes, B'nai B'rith should not be called on to assume responsibility for what may be done at the proposed session of the American Jewish Congress, to which delegates are to be elected, and therefore declines to have any part in the election of such delegates". I added: "The election of delegates to a session of the American Jewish Congress is exclusively the concern of that body and the creation of an Election Board made up of representatives of other organizations, as I see it, can have only one result and that is to confuse the mind of the Jewish public into believing that the session of the American Jewish Congress, to which the delegates are elected, transcends the American Jewish Congress and is to be a meeting of all the bodies represented in the Election Board. I venture the suggestion that your plan be revised so that the election, if held at all, will be definitely an American Jewish Congress affair and that other organizations be not indirectly injected into it."

* * *

Poor Germany!

I LEARNED from a report recently made by the Ministry of Education that the number of Jewish students in Germany has dwindled from 4382 in 1932 to 812 in 1934, and that of the smaller number only 16 actually attend their classes. All of them were admitted to the universities prior to the Hitler regime.

A report of the first year's work of the Central Committee which was set up in the summer of 1933 for relief and reconstruction (Zentralausschuss für Hilf und Aufbau) has just been issued. The Committee represents the whole of German Jewry and has set itself to the task of preparing the way for thousands who have been thrown out of professions, tens of thousands who have been driven out of business employment, other tens of thousands who have been forced to emigrate and still other tens of thousands of children who have been excluded from the national schools.

Sixty thousand Jews migrated during the year. Greatest desire was to go to Palestine. Thirty thousand in Berlin alone came for advice about life there. Three thousand certificates for workers granted by the Palestine administration went to the German Committee and these of course, do not take into account the large number who went out with capital, or as dependents of those already there, or children whose maintenance was assured by philanthropic bodies. The migration to other lands was not less. Twenty-five thousand Polish, Roumanian, Czecho-Slovakian or other subjects living in Germany were assisted to return to their native countries.

Former Jewish opinion in Germany was largely against the extension of Jewish schools. Now the necessity for these schools is univer-

ally recognized and the Central ommittee has provided means for ieir erection. One-third of the chil-ren are attending Jewish schools. he Committee is also supporting ng established institutions of He-raic learning.

Most remarkable of all the activi-es of the Central Committee is the conomic replanning of Jewish life n Germany. Fifty economic centers ave been established in the Reich to eorient the lives of those thrown out f employment. Ten thousand per-ons sought advice in these centers. etraining is the salvation of the Jew n Germany. It is being made pos-ible by help from Jewries in Eng-nd and the United States, and un-leasured sacrifice on the part of ews in Germany.

By the way, if the barter between ie United States and Germany for n exchange of several hundred thou-and bales of cotton for German ex-ort manufacturers is effected (hap-ily that seems improbable at this riting) the chief items coming from ermany would be synthetic nitrates, hich is the discovery and invention f Adolf Frank and Nikodem Caro nd advanced by Ernst Fritz Haber, ll Jews. Professor Jacob R. Marcus n his book "The Rise and Destiny of ie German Jew", fresh from the ress, says that Haber, Nobel Prize inner for excellence in Chemistry, erlin, 1918, resigned from the Chem-al Warfare Service in Germany fter Hitler came into power, not be-ause his own position was threat-ned, but because the new German overnment insisted on the dismissal f his Jewish assistants. Haber died ractically in exile in Switzerland, nd one might say of a broken heart.

* * *

lfred A. Benesch Heads Governor's Cabinet

AM very much pleased that Gov-ernor-Elect Davey of Ohio, pre-ating his inauguration by several eeks, and as his first official act, has ppointed Alfred A. Benesch — out-anding Jew of Cleveland, former resident of District Grand Lodge o. 2, B'nai B'rith—Director of Com-erce, the ranking member of his binet.

The appointment under any cir-mstances of a very dear friend and rdent co-worker, a capable and con-ientious gentleman, would be quite ratifying, but coming as it does om one who in the pre-election eriod was openly charged with be-g an active sympathizer with Ku-Kluxism and who names a Jew as his First Lieutenant, makes the appoint-ment extraordinarily outstanding.

Governor-Elect Davey denied the charge against him and thereafter treated it with the disdain its base-ness and baselessness deserved. It is gratifying to know that Ohio—mother of many Presidents and three Chief Justices of the Supreme Court of the United States—will continue to have as its Governor one who is faithful to the highest traditions of his country.

* * *

A Simcha

I HAD the joy in December of taking part in the formal dedication of the B'nai B'rith Hillel Foundation in the University of Alabama at Tuscaloosa. It was a gala event for Alabama and Mississippi Jewries. Every sizeable Jewish community in Alabama was represented and two Mississippi cities sent delegations. All of them put their best foot forward, so to say, that day, and altogether the entire affair was exceedingly creditable to them and will heighten the respect in which they are held by their non-Jewish neighbors. Of that I am convinced. The acceptance from me of the Foundation by the scholarly gentleman who presides over the University, was glorious. President Denny welcomed the latest Hillel Foundation as the fulfillment of a hope that he had long entertained, the answer to a crying need.

There are 375 Jewish students at the University of Alabama, according to the register. As a matter of fact it is known that there are many more. That condition will disappear. Hillel will remove it. It always does. Every Jew and Jewess will tell the truth on next enrollment day. They do so in every university with a B'nai B'rith Hillel Foundation.

After my return home I wrote Dr. Denny a line of thanks for his graciousness to me and the event. He answered by saying some very complimentary things of me personally, which I highly prize, but far more important was what he wrote of the Foundation. I know Dr. Denny will pardon me for repeating his words:

> "We are grateful indeed to have on the campus the Hillel Foundation. I want you to understand that our gratitude and appreciation is not of the usual formal, stereotype kind. It is genuine and sincere.
>
> "This great group of Jewish boys are profiting largely by this benefaction for which you are so largely responsible. I do hope that the work may flourish, and that both you and I may live to see the day when we can rejoice in the fullness of the effort that is being made on behalf of literally hundreds of boys who need the kind of help the Hillel Foundation is bringing to them."

I respond: "Amen."

ALFRED M. COHEN.

Proselytes of Righteousness

(*Continued from page* 121)

crossed the desert to Palestine, and offered himself to the community of Tiberias as a proselyte. Ultimately he adopted the name of Abraham, established a Jewish family, and became a zealous advocate of his new religion. Contemporaneously, (or perhaps a little earlier) a certain Bishop was converted to Judaism and composed in Arabic a vigorous polemical work defending his line of action.

It is not necessary to speak always in terms of individuals. Before the rise of Mohammedanism, more than one tribe of the Arabian Peninsula had embraced Judaism. Jewish influence here reached its climax with the conversion to Judaism, about the year 515, of King Dhu Nuwas, the ruler of the Yemen. His zeal for his new religion, indeed, brought about his downfall; for a coalition was formed against him by the Abyssinians and Byzantines, leading to his fall and death in 525 and the end of the kingdom over which he had ruled. Two centuries after, we have the famous case of the Khazars—a mixed people, with a strong Mongolian strain, who occupied a territory in what is now the Ukraine, between the Caucasus, the Volga, and the Don. For a period of some 200 years, this was amongst the most important of the independent states which lay to the north of the Byzantine Empire. Early in the eighth century, the reigning Prince, Bulan, recognized the merits of Judaism and formally adopted it as his religion. His example was followed by many of the aristocracy. One of his descendants, Obadiah, was especially memorable for the zeal with which he propagated his faith, constructing synagogues and inviting foreign scholars to settle in the country. The governing classes seem to have become completely Judaised, their example being followed by many of the ordinary people; though, in accordance with the traditional Jewish principles of tolerance, followers of

(*Continued on page* 138)

The WOMAN'S REVIEW

Jewish Student, What Now?

JEWISH students at Wesleyan University, who were enrolled in its pre-medical course, recently received an unusual letter of advice from the President. Any one who has been in touch with the situation would hardly express surprise, even if he disagreed with the President and challenged the justification of this special letter. About five years ago, an inquiry was directed to the heads of medical schools, asking their attitude on the admission of Jewish students. The writer of this column contributed an article on that inquiry, to this publication, within the same period.

There are two problems, it seems to me, that have to be met in this situation. The one is the setting of a percentage limit for the number of Jewish students to be admitted to the colleges of medicine. Sound opinion is opposed to the establishment of such a rule. Admission should be regulated by a standard that recognizes the qualifications of the superior student. Racial percentage norms are out of step with the standards of progress and the development of higher talents.

We should put a commission of specialists on the job of finding out what other fields are open to the student mind that provide the same thrill of being socially useful and require no large original capital, at a single stroke. In urging the appointment of such a commission, I am not yielding to the advocates of a percentage norm. I am moved rather by considerations that bring me to the second aspect of this problem.

That second aspect is that, in the medical field for example, only a limited number of all groups of students are admitted each year to the medical colleges. It is stated that out of 14,000 applicants last year, only about 6,300 were selected. President McConaughy of Wesleyan University stated that over 50 per cent of these applicants were Jews. If those figures are correct, then the Jewish applicants exceeded the number that can be accommodated in the medical colleges. It is quite apparent that a considerable number of Jewish students are in need of vocational advice.

There is another consideration that I have frequently pointed out, namely, that we cannot arrive at a fair judgment of this problem before we have available an authoritative study on how many men and women, with medical training, are required for a comprehensive federal or state program of medical service. If the required numbers would be in excess of present figures, limited by the conditions of competitive, individualistic medicine, then it would involve serious damage to the country's welfare to crush any student's ambition or desire to take up a medical career.

An Opportunity for B'nai B'rith

THIS annually recurrent problem is a challenge to B'nai B'rith and its Hillel Foundations. These Foundations, established in such universities as Ohio State, Michigan, Illinois, and California, have undoubtedly been giving sound counsel to many of the Jewish students who are caught in the whirl of these problems, to which President McConaughy's letter again turns our attention. The Women's Auxiliaries of B'nai B'rith, which have already displayed a fine generosity in providing scholarships at certain universities, could do much toward alleviating the unfortunate results of this problem if they would designate their scholarships for particular careers.

What those careers should be, I am not prepared to state. The Women's Auxiliaries of B'nai B'rith would find much satisfaction in a study of that question and in devising a line of action to guide future scholarship grants. Information has just come to me that a school of engineering in Montana is eager to receive Jewish students. When we observe the wonders accomplished in Russia in preparing Jewish young men for various mechanical crafts and professions, we have every right to expect that our efforts here could be even more resultful.

Woman's Stake in This Situation

IN all this discussion of careers, we must not overlook the problems being increasingly faced by women and girls. Each year of this depression era, over a half million young men and young women have reached the age where they expect a job and an income. The total of their disappointed ranks now reaches into the millions. And special attacks are being levelled against the women, under the notion that men should have first call on any opportunity.

This question of woman's status, economically as well as politically, will be on the tongues and minds of the public this winter, perhaps to a greater extent than since the woman's suffrage campaign and its successful outcome. The existing problems affecting women, being far more serious than they ever were, will undoubtedly compel a more earnest consideration of the issue of complete equality when the new Congress is asked to pass certain legislation.

The women of today are credited with controlling the wealth of the United States. Though that impression is exaggerated, it is true that a considerable portion of our country's income is falling under their power. Many of our women have it at their command to do something substantial in these several disturbing issues. They are allowing themselves to ignore some of the most inspiring services that society was ever asked to perform.

There are, first of all, the scholarships that they might set up, for women as well as men, stipulating that the beneficiaries must elect to prepare for certain careers. There are studies and surveys that ought to be made of the economic adjustments open to the tens of thousands of Jewish young women who still find firms and employment agencies discriminating against them because of their "race" and faith.

The problem must be examined without prejudice, with deep sympathies and a ready generosity.

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Membership Campaign

(*Continued from page* 127)

philanthropically, educationally, socially, and religiously. He showed clearly how, through its activities, the Order has no set program, but moulds its tactics to fit the needs of each generation.

"B'nai B'rith," he said, "has been awakening the conscience of the world in the German situation, and at home it is working heroically to stem the rising tide of anti-Semitism and discrimination."

He was given an ovation. Charles H. Roemer, chairman of the affair, announced that 75 new members had been acquired since it had been learned that President Cohen was to be the guest of honor at Paterson. Rabbi Reuben Kaufman delivered the benediction.

Minneapolis Initiates 150

PRESIDENT COHEN found the campaign in Minneapolis far from completed, and his address in that city did much to stir up enthusiasm. Nearly 150 candidates were initiated in a beautiful ceremony at Temple Israel, at which some 900 persons were present. The lodge's original degree team of 25 years ago exemplified the ritual in a most impressive manner. The team consisted of Brothers Dr. Charles Rauch, Joseph H. Schanfeld, Dr. Emil C. Robitshek, David Jeffery, and Arthur Brin, president of District No. 6. President Cohen, on this occasion, did not discuss world Jewish affairs, but gave a thrilling presentation of the Order's history, its achievements, and its present intentions—the kind of an address that caused a dozen men in the audience to come forward immediately and sign application blanks. Undoubtedly the lodge will sign up many more in the near future.

While in Minneapolis, President Cohen conferred with Miss Grace Gordon, who has charge of the B'nai B'rith social service bureau at the Mayo Clinic in Rochester, Minn.

Atlanta Bestirs Itself

THE President left the "frozen north" to journey, a week later, to the "sunny south", which he found almost, if not quite, as frozen as the north. After dedicating the B'nai B'rith Hillel Foundation at Tuscaloosa, Ala., he went, upon invitation of Gate City Lodge, to Atlanta, where he was the principal speaker at a splendid meeting in the beautiful Standard Club. Dr. L. C. Rouglin, president of the lodge, opened the meeting, after which Edward M. Kahn, chairman of the local membership campaign, acted as chairman. Henry A. Alexander, a Member of the Executive Committee of the Order, introduced President Cohen who, in a wholly delightful way, delivered what he himself called "a rambling address", in which he drew upon his rich store of reminiscence and experience to throw light upon Jewish conditions now and two generations ago, here and abroad. At the same time he did not fail to enlarge upon the work of some of the principal activities of B'nai B'rith. I had the honor of having a place on the program.

Delegations were present from Columbus, Griffin, and Athens, Ga. Local leaders assured President Cohen that the membership campaign in Atlanta, which had just begun, would be a success. About 100 prospects have been signed up.

One of the most remarkable publicity campaigns we have ever witnessed for a B'nai B'rith affair preceeded the meeting. Columns of space were devoted in the daily papers not only to the event itself, but to an explanation of the Order's work; an advertisement of nearly a full page appeared in the *Southern Israelite;* and the Atlanta *Constitution,* the Atlanta *Georgian,* and the Atlanta *Journal,* local dailies, carried long editorials hailing President Cohen as a great Jewish leader, praising B'nai B'rith, and urging all, Jew and Gentile alike, to attend the meeting. In spite of the bitter cold weather, a large audience was the result. Said the *Constitution,* referring to the Order: "It has brought better understanding and more friendly relations in far-flung areas where antipathy and mistreatment have existed for centuries." And the *Georgian*: "Under the leadership of Alfred M. Cohen, B'nai B'rith has accomplished much in defending the Semitic peoples from persecution in Europe." And the *Journal*: "B'nai B'rith is a social synonym for what is best in the faith and the heart of the Jewish people."

245 for Houston!

THE two lodges in Houston, Tex., have completed what they call the most successful membership campaign in District No. 7. Together they obtained 245 members: 87 for Houston Lodge and 158 for Herzl Lodge. The latter group held its initiation December 4 under the direction of Brother Abram L. Geller; the class was known as the "S. J. Westheimer Memorial Class" in honor of a deceased president of the District who was an active worker and past president of Herzl Lodge. Brother Maurice Hirsch, past president of District No. 7, was principal speaker.

Houston Lodge likewise honored the memory of a past president of the District, the late Brother Sol Shoenman, after whom the class was named. Brother Morris D. Meyer, past president of the District, presided. Dr. Henry Barnston of Temple Beth Israel was principal speaker at the affair, December 11.

The two lodges cooperated in the campaign through the B'nai B'rith Council of Houston.

Memphis Lodge Gains

WE don't know how many new members Sam Schloss Lodge, of Memphis, has obtained, although it is a large number. But what assures success is the fact that Houston, Tex., secured 245 new members. Memphis declares it can surpass its time-honored rival, Houston, any day of the year, and now it's out to prove the assertion. Gilbert Schloss is chairman of the membership committee.

Dayton (O.) Adds 154!

A MAGNIFICENT class of 154 candidates was initiated by Eschol Lodge, Dayton, O., December 13. More than 750 people crowded the beautiful hall in the Miami Hotel to witness the ceremony, which was featured by an address by President Alfred M. Cohen. He was introduced by Brother Sidney G. Kusworm, Treasurer of the Order. Three brothers and two other members of the same family were among the candidates.

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District No. 4 Going Strong

TOO much tribute cannot be paid to District No. 4 for the effective way in which it has and is prosecuting its membership campaign. Across the thousands of miles separating it from National Headquarters have come many fine reports, most of them from Brother P. Allen Rickles, of Seattle, first vice president of the District and one of the outstanding members in the country.

From him we learn that Seattle Lodge has already reached the 200 mark in new applications, and is doing everything in its power to close its campaign with 250. San Francisco has signed up 225 and will not stop until it has 300. More than 200 candidates have been obtained in Portland, Ore., while Vancouver, B. C., has 50. Oakland Lodge ended its campaign stronger by 100 new members, and Los Angeles vows it will obtain a minimum of 500, and that another 500 will be brought in by lodges close to the southern metropolis.

200 More for Los Angeles

ON December 11 the Cedars of Lebanon Lodge No. 1177, Los Angeles, initiated a "Nathanial W. Alschuler Honor Class" of 200. More than 200 officers and men of the U. S. Navy, stationed at San Pedro, attended the affair in a body.

David Lubin Lodge in Sacramento, Cal., recently initiated a fine Alfred M. Cohen Honor Class. Edward Zeisler, secretary of District No. 4, was the principal speaker.

Some interesting membership statistics are furnished by Carl R. Riegelman, the ever-enterprising secretary of Oakland (Cal.) Lodge No. 252, which obtained more than 250 members during 1933. During the Alfred M. Cohen Campaign, the lodge took in 98 more. Thirty-four members brought in one application each; ten brought in two each; three signed up three each; one obtained five; two, six; and two, nine. One member was obtained for Oakland Lodge by a member of David Lubin Lodge, and one by a member of San Francisco Lodge.

Bear Flag Lodge initiated an Alfred M. Cohen Honor Class at Petaluma, Cal., with Rabbi William M. Stern of Oakland as speaker of the evening. A large delegation from Vallejo was present, and the Bear Flag Women's Auxiliary participated.

Santa Monica Tops Quota

SANTA MONICA (Cal.) LODGE has gone over the top in its membership campaign. The lodge officers, who directed the campaign as well, are Julius Hoffman, president; Max Goldring, vice president; Ed Levitt, assistant monitor; and Sam Kaplan, chairman of the membership committee.

B'nai B'rith Coastwide Broadcast

TWO events have been largely responsible for the success of the Campaign in District No. 4. The first was the tour made by David Blumberg, president of the District, to Seattle, Tacoma, Bellingham, Victoria, Vancouver, Aberdeen, Centralia, Portland, and Salem. Splendid meetings were arranged for him everywhere and the sincerity of his able talks, added to his engaging personality, did wonders.

The second was a coastwide B'nai B'rith Broadcast over the Columbia network. It was widely advertised in advance, and countless thousands listened in. The program opened at Seattle with a beautiful rendition of *Eli Eli* by Brother Maurice Friedman of Seattle Lodge, a popular radio star. Brother Rickles introduced Brother Blumberg, who was in Seattle at the time. After a three-minute recital of the aims and accomplishments of B'nai B'rith, Brother Blumberg introduced Judge I. M. Golden, of San Francisco, Vice President of the Order. Control was switched to San Francisco, where Judge Golden delivered an inspiring twelve-minute talk on the Order. Cantor Albert Rappaport, well-known grand opera star, sang a cycle of operatic and Hebrew folk songs, bringing the half-hour program to a conclusion. Stations were reached as far west as Salt Lake City. Although membership was not mentioned during the broadcast, it had the effect of stimulating the membership campaign throughout the District. Greater good will was also a by-product. Both Jews and Gentiles declared that it was the finest one ever staged by a fraternal or religious group.

Victory in Baltimore!

EXACTLY 450 new members, the largest class in its history, were initiated into Menorah Lodge of Baltimore on December 13. The degree team of Argo Lodge, Washington, D. C., exemplified the ritual beautifully. Rabbi William F. Rosenblum, of New York's Temple Israel, delivered the principal address. Brother Harry Adelberg, whose genius was largely responsible for the membership achievement, has been elected president of Menorah Lodge for 1935.

Results in East and Midwest

BUT it must not be supposed that the East and Midwest have failed of their duty in the Campaign. Many lodges throughout these sections of the country have long since successfully completed their local campaigns; others are rapidly doing so. Some have reported fully to National Headquarters; others not at all. That is another reason why it is so difficult to give any final figures for the Campaign nationally.

Another Doubled Roster!

"NEVER before in the history of Huntington Park Lodge has the membership been so greatly increased," reports Brother Jack Reep, president of the group in Los Angeles. In a word, Huntington Park Lodge has doubled its membership! The honor class was named for the President of the Order.

In New York, the lodges have cultivated a healthy spirit of competition. It looks like Yonkers Lodge will make the best record of all; it has already initiated 41 members and has announced it will initiate another 40 within a few weeks. Rehoboth Lodge leads all the others in New York City.

One of the most important results of the campaign in New York is the likelihood that several new lodges will be organized in the world's greatest city—as indeed, they should be. A half dozen lodges are not enough for vast New York; there ought to be at least a score of them. The chances are excellent that a

(*Continued on page* 148)

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Proselytes of Righteousness

(*Continued from page* 131)

other religions were left undisturbed. Throughout the golden period of the Khazar state, it was considered essentially Jewish by its neighbors. At the beginning of the eleventh century, it was overwhelmed by an alliance between the Russians and Byzantines; but it is thought that the semi-Mongolian features which are relatively common amongst the Jews of this region to the present day are a legacy from these bygone Proselytes of Righteousness.

Long after this, a vague tendency towards Judaism continued amongst the inhabitants of Russia. At the close of the fifteenth century and the beginning of the sixteenth, this reached its climax in the outbreak of what was known as the "Judaizing Heresy", sedulously fostered by a Jew from Kiev named Zachariah. For a time it made enormous progress in mercantile circles, at court, even amongst the leaders of the Russian Church. Two priests, Denis and Alexius, became eager proselytisers; Helena, daughter of the Grand Duke, was amongst their disciples. In the end, the leaders of the Russian Church became seriously alarmed, and the heresy was stamped out in blood and fire.

Meanwhile, conditions in Western Europe were not entirely dissimilar. Various Church Councils, in almost uninterrupted sequence, prohibited conversion to Judaism under pain of death; secular rulers followed this lead. This, indeed, was one of the pretexts for the relentless persecution of Judaism which now set in. It can barely be imagined that this alarm was based on nothing but sheer nervousness; and the conclusion forces itself upon us that conversions took place in some numbers. We are not without actual instances to prove this. We know, for example, that Jews frequently circumcized the Christian slaves whom they purchased. Generally, the identity of the converts is shrouded in obscurity; but every now and again a corner of the curtain is lifted, and we obtain an actual glimpse of some heroic figure who dared all, and sometimes lost all, for the sake of Judaism. Thus, for example, in 839 the French court was shocked by one episode of the sort. A learned cleric, the deacon Bodo, had received permission from the Empress to go on pilgrimage to Rome. Instead of doing this, he made his way to Saragossa (accompanied by a nephew, whose views were similar to his own), adopted the name of Eleazar, and openly espoused Judaism, ultimately marrying a Jewish damsel. Not dissimilar was an episode early in the eleventh century, when a German cleric named Wecelin embraced Judaism and engaged in a bitter controversy with one of his former pupils. This occurrence was responsible for a harsh persecution of the Jews in the Rhineland.

To these fairly familiar historical episodes we may add another, dating back to the same period, which has recently come to light as the result of a fortunate find amongst the fragments from the Caior *Genizah*. Some time in the eleventh century, a girl belonging to a prominent and wealthy non-Jewish family in France decided to embrace Judaism. Foresaking her home and all she possessed, she made her way to Narbonne, where she formally entered the Jewish fold, and ultimately married. Some six months later, hearing that her kindred were seeking her, she escaped with her husband to another city, where she lived for several years. In the end, an attack was delivered upon the Jewish community of this place. David, her husband, was killed in the synagogue, and two of their children taken captive. The unfortunate widow was left penniless and alone, save for a child of a few months old at her breast. In these straits, she was compelled to throw herself for assistance upon the mercy of her new co-religionists; and we may feel sure that her appeal did not fall upon deaf ears.

(To Be Continued Next Month)

Relics of Spain's Inquisition

(*Continued from page* 123)

cells very often succeeded in loosening the tongues of the most stubborn heretics to make full and frank confession. In Madrid, on the street named after Queen Isabella, whose sincere religious zeal helped establish the Spanish Inquisition, is a small building close by the university which formerly housed the prisons of the Madrid Inquisition. The revolutionists of 1820 stormed and partly destroyed the building, which later served as a barracks and finally, now considerably altered, has passed into private ownership. But an air of confinement and restriction still haunts that old prison

ıere many men of distinction were carcerated because of their religıs heresies.

* * *

HE sites of the autos-de-fe (literally 'acts-of-faith') are still remembered in every Spanish city and wn. The auto-de-fe was the most portant and (beside the final exetion of the victim, which technilly was not under the jurisdiction the Holy Office at all), the only blic function of the Inquisition. its other business was carried on der the veil of the darkest secrecy. The central squares of many cities pplied the scenes of these autos-fe: the Plaza Mayor in Madrid, e Plaza del Borne in Palma, the aza de la Corredera in Cordoba, . One of the most famous autos-fe was that which occurred in drid on the last day of June, 1680, the presence of King Charles II, s Queen and mother and the entire urt. When, 65 years ago, a street s being built through the site of the drid *quemadero*, large deposits of nes, cinders and human bones re unearthed—the mortal remains countless men and women whose mes have been erased. Rightly according to Inquisitional dends, for their memories were to be otted out forever. On that spot has en erected a statue to the martyrs o fell while defending the coun- against the French in 1808. At st some martyrs have been remembered on a place consecrated human bones and ashes!

The most vital memories of the Inisition are to be found in the cords of its activities which are used today principally in the chivo Historico Nacional in Mad-. They were assembled here in last twenty years from all over ain, chiefly from that lugubrious stle of Simoncas, near Valladolid. t many of the records still linger the provincial and Cathedral arives and libraries throughout the untry. It is a literature without d. It would be a pity to leave that alth of material for native Spanish holars alone. In my travels rough Spain, coming into contact th many scholars, I found pitifully v men who had any interest in the ld. Thousands upon thousands of es of the Inquisition, written in vide variety of handwritings, clut- up the large rooms of the Archivo storico Nacional, housed in the posing National Library on the hionable Paseo de Recoletes in drid.

The most interesting survival of the Spanish Inquisition, however, is in the Spanish people themselves. This most elusive memorial of all that remain lies in the thinking and aspirations of the people. One thing I feel safe in saying: I found that the Spaniards are a very suspicious people—suspicious of him who is different, who in any way departs from the common pattern. They come by this virtue honestly. For generations the Holy Office urged the people to spy upon one another and detect any differences, which they were to report to the Inquisition with great dispatch. By now they have become experts at it. From the cradle to the grave the knowledge was pounded into very brain that he who was different was a heretic—a devil and a beguiler to be avoided at every cost and hazard.

Toward the Moors and the Jews this attitude of suspicion (which soon moved on into the areas of fear and hatred) fell with an intensity so great that it is preserved up to this day in the minds of the people, surely among the provincial and ignorant classes. The secretary to one of the important cabinet ministers in the late Spanish government told me that sometimes he is still chided as a Moor! Although three centuries have passed since their expulsion, their memory still abides. The hatred of the Jews has sustained itself over a longer period of time. Witness the descendants of the Jews of Majorca who have been living as Catholics for 500 years, exemplary Catholics, too, but the stigma of their antecedents still prevents them from intermarrying outside their own small group. They are forever ostracized and alone among a people whose faith and hopes and hardships they have shared for five centuries.

The exigencies of living and the continuing history of Spain will force the people, long slaves to a national clericalism which has escaped the liberalizing tendencies of the modern Popes, to awaken with an avidity and eagerness for a place among the nations. The awakening has already begun. The Inquisition is dead. Spain has learned through painful experience that uniformity is a blight which crushes and annihilates a people. For the modern world, this is the Inquisition's supreme memorial upon the centenary of its extinction.

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RAYMOND MOLEY *Editor*

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A Champion of Jewry

(*Continued from page* 124)

of the community; the Turkish Sultan, who was at the time restored to the rule of Syria, issued a Firman repudiating the blood accusation against the Jews; the French Ministry were no longer prepared to support the French Consul. A more permanent result of the mission was the foundation of modern French schools for the Jewish community in Cairo and Alexandria, where the mission had sojourned. The schools still bear the name of Cremieux. The mission was, indeed, the prelude to the foundation in France of an international Jewish body of which the purposes were to protect and uphold Jewish rights in any country where there was persecution or discrimination. The Alliance Israelite did not come into being till nearly twenty years after the Damascus affaire. The immediate impulse to its establishment was the forcible abduction by a Roman Catholic priest of a Jewish child, Mortara, who had been baptized when an infant through the action of its Catholic nurse without the knowledge of its parents. It is significant of the sense of solidarity which then penetrated Western Jewry that a single act of injustice could unite the Jewish communities in an organized movement. Any blow at the fabric of emancipation, wherever it was inflicted, was regarded as imperilling the whole. The Alliance was the expression of the Hebrew principle that all Israel is responsible one man for the other. Adolphe Cremieux was one of those who inspired its formation, and he became after a few years its President, and held that office from 1862 to his death.

He had indeed been isolated from Jewish activity for an interval of some seventeen years. Following his return from Damascus as the Advocate-Laureate of the Jewish people, he had become the President of the central Jewish communal body in France, the Consistoire Centrale. He took a prominent part in drawing up new statutes for the organization, and in the reform of the synagogue service. That reform was regarded as the complement of the civil and political emancipation. "Our rights," he said, "have been enlarged, our institutions remained in their original narrowness." Liberalism within the Jewish life was harder to pursue than liberalism in political life. Cremieux's wife, to whom he was deeply devoted, did not share his loyalty to Judaism, and she caused his children to be baptized in the Catholic Church. He felt his position as the lay leader of the community untenable, and he resigned his office.

His retirement from Jewish activity led on to an intenser devotion to general political activity. He had become a Deputy in the French Chamber in 1842. His arrival there was a portent as notable in the political life of France as Disraeli's arrival in the political life of England. It has been said by a French contemporary commentator that he thought himself a revolutionary politician, but he was himself a revolution, the entry of the Jew into statesmanship. He was attacked in his electoral campaigns as a Jew. He fearlessly turned on his assailants. Quickly he made his mark as a leader of the Radical Party and circumstances brought him to the forefront of the revolutionary movement of 1848. It is interesting to note that in that year of revolution another child of Jewish emancipation,—though not a professing Jew—Daniele Manin, became the President of the Venetian Republic. Cremieux was the Minister of Justice in the second French Republic; but only for a hundred days. He found it difficult to work with his colleagues; and even Republican fervor was not proof against anti-Jewish prejudice. He remained in the Chamber till 1851; but when Louis Napoleon carried out his coup d'etat and made himself Emperor, betraying the Republican principles, Cremieux was not willing to bend the knee. As he retired from Jewish Councils for seventeen years because of the calamity to liberal religious ideas within his own home, so he retired from the Councils of the Nation for seventeen years because of the calamity to liberal political ideas in Parliament.

He returned to political Parliamentary opposition in 1868; and after the disaster of Sedan and the fall of the Second Empire, he sprang again into the front of the Republican movement. Once more he was appointed Minister of Justice. But a heavier burden was laid upon him when Paris was invested by the German army, and the Republican Government decided that it was necessary to have a delegation at Tours, to keep in touch with the rest of the country. Cremieux was chosen to be head of that delegation, and was responsible for the work of all the Min-

stries in the provinces. His gentle nd kindly character was not suited o the dictator's part; and he was verborne by the fiery zeal of Gam- etta. He held office somewhat onger than in 1848; but within a ear he found himself in disagree- ient with his colleagues, and again esigned. He had carried out as Min- ster one far-reaching measure which ffected permanently French policy nd Jewish political rights. It was is Decree that turned Algeria from Colony under military rule to a rench "department," and which pro- ided for a collective naturalization f the Algerian Jews as French citi- ens. The Moslem majority in Al- eria did not desire to come within ie scope of the French civil law and nder the jurisdiction of the French ivil Courts as citizens, and therefore ey remained French subjects; the ews were more willing to assimilate ie French culture. His action was ater attacked by anti-Semitic spokes- ien in the Chamber and in Algeria. e defended it eloquently as the ompletion of the Revolution of 1791. In the end his policy won general approval, and the French National Assembly in 1875 named him as Senateur for life. In an address to a delegation of the Algerian Jews which came to congratulate him he reaffirmed his faith in the ideal of French-Jewish citizens. "You are French Jews," he said; "fulfil with heart and soul this double character. As Jews you are the firstborn children of God, as Frenchmen you are the citizens of France."

During the last decade of his life he devoted himself principally to the Jewish people. As President of the Alliance Isrealite Universelle he was their spokesman to the Government of any country which denied them civil rights and equal justice. He intervened on their behalf with Persia, Russia, Roumania, particularly with Roumania. When the Congress of Berlin was sitting, and Disraeli was the cynosure of all eyes, Cremieux urged him to secure for the Jewish as well as for the Christian inhabitants of Roumania equality of citizenship. Significantly he headed his address—"To the great Minister Beaconsfield—Cremieux the Jew." It is a strange commentary on the national separation which cut across Jewish racial solidarity that the outstanding Jewish statesman of France had no personal contact with the outstanding Jewish statesman of England. He was fortunate in the time of his death as of his life. He did not live to see that violent recrudescence of anti-Jewish feeling which burst out in Russia and in Roumania during the eighties. He believed to the end that political emancipation and the principles of liberalism would solve the problem of the Jewish people. What is striking and distinctive in his life was his unswerving devotion to those principles in all that concerned his people. He was a French Minister almost by accident; he was a Jewish leader by the deepest conviction. It was well said by a contemporary Jewish writer that he was essentially "a rabbi, a rabbi-statesman, preaching God, virtue and charity."

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THE PRINTED PAGE

JEWISH PIONEERS

Early American Jews, by Lee M. Friedman (Harvard University Press) $2.50.

IN his preface to *Early American Jews,* Mr. Friedman points out that Jews were intimately associated with the development of colonial America; that they were pioneers in each of the 13 colonies. He sets himself to the task of gleaning, from the field of early Jewish settlement in America, neglected bits of color. Mr. Friedman is disarmingly modest. The series of papers which compose his volume are, however, much more important than he would have us believe.

The text of the book is composed of papers written about three central themes: "Jews in Massachusetts," "The Coming of Jews to New York," and "Jews in Other American Lands". Some of these papers form coherent, self-contained units, such as, for example, the biography of Judah Monis, the baptized Jew who, in 1722, was appointed instructor of Hebrew at Harvard College. Others, again, are collections of isolated and fragmentary facts, such as the essay on Jewish residents in Massachusetts before 1800. By the time the reader has finished the book, he has a vivid general picture of the place of Jews in the colonies. Each statement is carefully documented and supported.

The general reader will find *Early American Jews* immensely informing, well-written, and fascinating in its presentation of bizarre, unusual, and unsuspected facts. There is the episode of the Jew who in 1649 was paid by the General Court of Massachusetts to leave the colony. One learns that Cotton Mather was so eager to convert one Jew that he resorted to a forgery; that the mother of John Howard Payne, the author of "Home, Sweet Home," was born Sarah Isaacs and accepted Christianity sometime after 1776; that the Dutch Sephardic family of de la Penha held a royal grant issued by William of Orange to the whole coast of Labrador; and that from 1684 to 1687 a Jewish scoundrel served as governor over St. Thomas in the Danish West Indies.

The story of the first Jews who came to New York in 1654 gives a pathetic insight into the suffering of these early settlers in an inhospitable land. The tale of the plowing up in 1815 (at Pittsfield, Mass.) of a phylactery lost years before, serves not only to afford "another indication of the ubiquity of the Jew in early colonial America," but spurs the imagination to speculate on the life and fate of some lonely member of a scattered people who lost a prized possession in the heart of a howling wilderness.

Scholars will find in this book substantial scholarship; the general reader will find it a mine of intriguing information; the Jewish reader will find it a demonstration that Jewish effort played its part in the making of America.

MILTON STEINBERG.

* * *

TWO NEW NOVELS

Beyond Woman, by Maurice Samuel (Coward McCann) $2.50.

The Death and Birth of David Markand, by Waldo Frank (Scribners) $2.75.

IT is characteristic that these two novels by Jewish authors should have little or nothing to do with Jewish problems, except as they are implied by the large problems that agitate the world today. This is not said in derogation of either book. The intellectual Jew is almost by definition physically and spiritually a man of many climes, ages and sympathies. Certainly Mr. Samuel has had much to say in previous books about problems specifically Jewish, and I am quite certain that some of the most engaging pages in his novel have grown out of his wide experience as a lecturer upon Jewish themes. Waldo Frank, on the other hand, has from the first been noteworthy, if not always notable, for an interpenetrating mysticism.

In each of these books is an age-old conflict treated against a contemporary background. Reduced to its essential it represents the eternal struggle between materialism and idealism. Of the two authors, Frank seems to me by far the more hysteric. His book is badly constructed, it has an irritating—and purposeful—habit of confusing tenses, and sometimes it indulges in sentences that look as if they had been written by a movie titler. His men and women are not half so real as his ideas; and to me, at least, those ideas seem to be confused. A deep social consciousness pervades the work, but it has not been successfully projected whether in theme or characterization.

Samuel has in abundance what Frank seems to lack altogether: a sense of humor. He writes, too, with a brittle brilliance that makes the reader overlook the inordinate length of the story. His hero escapes from woman and wealth into the ivory-tower abstractions of mathematics. To tell the truth, his characters—except certain subordinate portraits of business men—have not much more life than those of Frank. It may well be that Frank's novel is fundamentally a failure of style, while Samuel's opus is a triumph of manner over matter.

ISAAC GOLDBERG.

* * *

THE PLEBESCITE APPROACHES

The Saar Struggle, by Michael T. Florinsky (Macmillan) $2.00.

ON January 13, the citizens of the Saar territory will decide, by plebescite, whether they want to be annexed to Germany or France, or to retain their status quo, that is, direct administration by the League of Nations. In view of this approaching event, Dr. Florinsky's book is of great interest and value.

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The author is an associate in economics at Columbia University whose concern with and study of the Saar began with the end of the war. He spent the past summer in that territory. His volume is packed with pertinent facts and statistics and includes a comprehensive historical background. Without accepting all of Dr. Florinsky's conclusions, one can recommend this book to those who want to know about the Saar struggle.

The 4,000 Jews in the Saar comprise only 0.5% of the population. Roman Catholics constitute 72.6%. Dr. Florinsky is much too wise to predict the outcome of the plebescite. In two weeks we'll know anyway. He does admit, however, that "reunion with Germany will mean for perhaps thousands and thousands of honest people concentration camps, exile, or a miserable existence as social pariahs and 'second class' citizens. In this category, of course, are the 1,000 Saar Jews." He adds that there is "one important virtue" in reunion with Germany—"that of finality." But will that really follow? And will it really be a virtue? Death ends all of one's individual problems, but who longs for it?

EDWARD E. GRUSD.

* * *

A NEW LIGHT IN NAZILAND

Judaism, Christianity, and Germany, by His Eminence Cardinal Faulhaber (Macmillan).

HIS EMINENCE, MICHAEL VON FAULHABER, Cardinal Archbishop of Munich and one of the leading churchmen in Germany, has spoken up on behalf of that truth and decency which are so shamelessly being dragged in the mire of falsehood in the land that formerly boasted of its Kultur and Enlightenment. In a series of five sermons preached during the Advent season of 1933, and now translated into English, Cardinal Faulhaber, who has been a professor of Old Testament history at two renowned German universities, and knows his Jewish Bible thoroughly, demolishes the entire structure of lies, libels, and sundry falsehoods that have been so brazenly and assiduously spread by those who would like to see Germany return to the primitive cults and pagan worship of her jungle days. No, he does not address himself to them; it would do no good. But he speaks to the average decent man. And there are many such left in Germany.

The Cardinal employs a double-edged sword in cutting through the untruths. To the advocates of a return to "the primitive German Virtue" he cites chapter and verse proving that these early Germans were nothing but crude barbarians; while to those who condemn the old "Jewish testament," as they term it, and bow the worshipful knee to the New, he proves the high ethical content of the former and the incompleteness of the latter when cut off from the Old. "The Decalogue of Sinai," says the Cardinal, "infinitely excels in ethical value all the Gentile laws of antiquity"; more convincing than the written word are the living examples of ethical greatness which show forth the moral values of the Old Testament"; "Christ did not suppress the ethical teachings of the Old Testament . . . . He adopted the Decalogue as the basis of Christian morality." Ergo, we would not have had the one if we hadn't had the other.

As a Christian spokesman, the Cardinal believes, of course, that Christianity came to complete and perfect the Old Testament teachings, but certainly not to overthrow them.

HAROLD BERMAN.

* * *

THE HASIDIC ANTHOLOGY

The Hasidic Anthology, translated from the Hebrew, Yiddish, and German, and selected, compiled, and arranged by Louis I. Newman. 720 pp. (Scribner's) $5.00.

IF "The Hasidic Anthology" aims to help preachers and speakers brighten their sermons and addresses with sparkling bits culled from Hasidic literature, it is rendering a needed service successfully. If it is an attempt to recapture the soul and substance of that mystic folk-movement which caught up millions in the flame of religious estasy as it swept across Eastern Europe during the 18th and 19th centuries, it does not achieve this purpose with similar success.

The introductory essay is rather vague and superficial. It purports to deal with the history, literature, and doctrines of the Hasidim. There are, however, but passing remarks concerning the historic forces, the superstition and mysticism, which forged Hasidism into a compelling movement in Israel and gave it atmosphere and distinction. There is practically no reference to the forces of corrosion, both internal and external, which brought about its degeneration and ultimate decay. There is little explanation of just what Hasidism's specific doctrines are.

The introduction evinces also but a superficial conception of the religious philosophy of Hasidism. Both in motive and essence, it is primarily a continuation of the stream of Judaism as a religion; but a deepening and widening thereof by means of Jewish mysticism, so that the faith and life of Israel are rendered more meaningful and more intelligible to the masses.

The compiler walks on thin ice when he attempts to establish a similarity between the Besht and Jesus, and therefore between Hasidism and Christianity. No doubt, as Dr. Newman himself points out, there are aspirations common to all towering religious personalities. But in this case, where in the Besht is the asceticism of Jesus? Where the Messiah ideology? Where the emphasis on otherworldliness? As Klausner declares, Jesus planted the seed which soon

(*Continued on page* 150)

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NEWS OF THE LODGES

District No. 2 Mourns Oscar Livermore

BROTHER OSCAR LIVERMORE, who died recently at the age of 73, is being widely mourned throughout District No. 2. He was a resident of Colorado Springs, Colo., for the last 34 years, and served twice as president of the local lodge. In 1929 he was the district deputy for Colorado, Wyoming, and New Mexico, and it was solely through his efforts that the annual tri-state conventions were inaugurated. He was the inspiration and chief supporter of the local A. Z. A. chapter, and a trustee for the National Home for Jewish Children at Denver. He had been a Ben B'rith since 1902.

Brother Livermore was a backer of every movement for the general good. He was a modest, unassuming gentleman. Not long ago he donated a substantial sum to a civic unemployment relief project in the name of Colorado Springs Lodge—but this deed did not come to light until after his death, by his express orders.

A thousand persons attended his funeral in Colorado Springs. B'nai B'rith was represented by Brothers Arthur L. Friedman, of Denver, and M. A. Pawley and N. Leipheimer of Colorado Springs. The local Elks Lodge conducted the burial service.

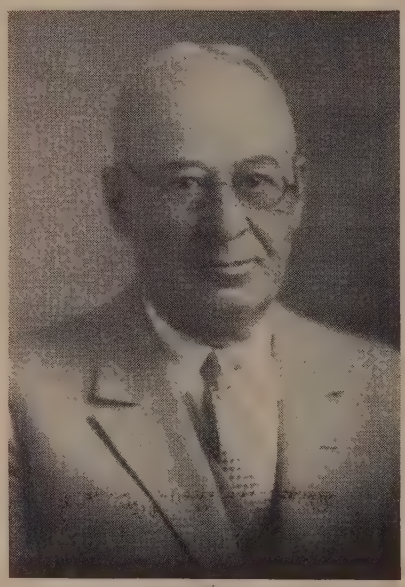
This year's Tri-States Convention, to be held in Colorado Springs in September will miss Brother Livermore's leadership and character. A memorial will be considered in his honor.

* * *

Hillel Day a Success At Northwestern

JEWISH students at Northwestern University conducted the entire services for the first day of Chanukkah at North Shore Congregation Israel, Chicago, as part of the First Annual Hillel Day. A large audience attended.

Paul Ziffren, senior at Northwestern and president of the Hillel Foundation student council spoke on "Youth and Israel's Destiny"; Miss Phyllis Kolinsky, another senior, spoke on "Youth and Jewish Culture"; and Seymour Simon, a member of the Hillel student council, had as his subject "Youth and Prophetic Ideals". During the afternoon the Foundation conducted an art exhibit featuring a collection of ancient coins and the works of A. Raymond Katz, prominent Jewish artist, followed by a talk by Katz. The day was concluded with an evening program at Temple Mizpah, at which Dr. I. M. Rubinow, Secretary of the Order, addressed a youth conclave on "How Can the American Jewish Youth Readjust Themselves?"



Oscar Livermore

Hillel students edited a special Hillel Foundation edition of the Chicago *Sentinel*.

* * *

BROTHER AND MRS. JOSHUA KANTROWITZ celebrated their Golden Wedding Anniversary recently with a dinner for their immediate family and a few intimate friends. Brother Kantrowitz, who is 77, has been president of the Board of Governors of the B'nai B'rith Home for Aged at Yonkers, N. Y., since 1922, and is prominent in many other activities. He is a past president of District No. 1.

Congressman Dickstein Speaks in Salem

ONE of the most enthusiastic gatherings of the year in Salem, Mass., took place when Salem Lodge No. 894 brought Congressman Samuel Dickstein to the city to speak on Nazism in the United States. The hall was crowded to capacity.

Congressman Dickstein, who is vice chairman of the congressonal committee now investigating Nazi activities in this country, interested his audience with revelations of the methods Hitler agents are using to propagandize America against the Jews.

Mayor George J. Bates welcomed Congressman Dickstein, and introduced two other Congressmen who sat on the platform; A. Piatt Andrew and William Connery. The speaker was introduced by Brother Nathan Ranen, president of Salem Lodge, who also presided at a reception for Congressman and Mrs. Dickstein prior to the public meeting.

* * *

Nearly 100 Attend Los Angeles Gala Affair

MORE than 900 men and women attended a banquet in honor of David Blumberg, president of District No. 4, at the Ambassador Hotel, Los Angeles, December 2, under the auspices of the Officers Conference of Southern California B'nai B'rith Lodges. Aaron Riche was chairman of the banquet committee. Brother Jack Smardan, president of the Conference, welcomed the visitors.

After a beautiful musical program, featured by the wives of Brothers Nathan Nagel and Edward K. Brody, grand lodge officers, public officials, and lodge and auxiliary leaders were introduced. Hon. Frank L. Shaw, Mayor of Los Angeles, delivered an address, after which Brother Blumberg spoke.

Gifts and presentations were made to Brothers Riche, Smardan, and Saul.

* * *

LIEUTENANT COMMANDER JULIUS NEUBERGER, Medical Corps, U. S. Navy, was a recent speaker at a meeting of Manhattan-Washington Lodge No. 19, New York City.

Michigan Hillel Foundation Inaugurates Awards of Ben Torah and Bas Torah For Best Students

BEGINNING in 1936, the B'nai B'rith Hillel Foundation at the University of Michigan will confer the title of *Ben Torah* or *Bas Torah* upon those students who have fulfilled the requirements of a specified number of courses of study, lectures, and seminars, and have participated in a designated number of religious, cultural, and social projects of the Foundation.

The award will be made by the Educational Council of the Foundation, consisting of the Director, a Committee of Faculty Advisers, and the representative rabbis or laymen of the district.

The title *Ben Torah* has tradition behind it. It is part of the progress of the Jew toward Jewish maturity and the development of Jewish personality. When a Jewish boy is circumcized, he becomes a Ben B'rith; upon confirmation he becomes a Bar Mitzva; and when he attains a degree of Jewish insight and maturity which is based on more or less intimate acquaintance with Jewish history, literature, and philosophy, he becomes a *Ben Torah*.

Rabbi Bernard Heller, Director of the Michigan Foundation, is in hopes that the other Foundations will grant this award, that the requirements for it will become standardized, and that recognition will be accorded the recipients of it in the selection of congregational and communal leaders and the appointment of teachers for religious schools.

* * *

A GIRL from a fine B'nai B'rith family will be the first Jewess to receive an appointment in the office of the Attorney General of Texas. She is Miss Shirley Horowitz, daughter of Rabbi H. J. Horowitz of Galveston; her three brothers as well as her father are all members of the Order.

Her appointment, which was made on the basis of merit, is for two years. After attending the Universities of Texas and Chicago, she was assistant to the registrar of the Peoples Junior College in Chicago.

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Don't Let Last Year Escape!

LAST year was one of the most crucial and important in modern Jewish history. It was marked by some of the worst phases of Hitlerism in Germany, growing Fascism in Austria, disturbances in Poland and Roumania, and the birth and growth of many threats to Jewish life in the United States, such as the Silver Shirts, etc. There were bright spots for the Jews, too: many honors won, services performed, constructive work undertaken. Don't let all this escape into the limbo of forgetfulness. Retain it permanently by buying a copy of

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PRESIDENT COHEN DEDICATES ALABAMA FOUNDATION

MORE than 300 people from eleven cities throughout Alabama and Mississippi jammed Temple Emanu-El in Tuscaloosa on December 9 for the formal dedication of B'nai B'rith's ninth Hillel Foundation, at the University of Alabama.

President Alfred M. Cohen and Dr. George Denny, president of the University, were the featured speakers.

"The B'nai B'rith Hillel Foundations," said President Cohen, in formally presenting the Alabama unit to President Denny, "were the first systematic attempt to furnish Jewish religious, cultural, and social backgrounds to Jewish students during their college years. They instill and maintain in Jewish students respect for their ancestry and traditions. They have brought more and higher respect for Jewish students from their Gentile classmates because the former, when imbued with selfrespect, elicit greater regard from the latter. In turn, this creates higher regard by Jewish for Christian students and thus creates good will."

Dr. Denny, in accepting the Foundation in behalf of the University, praised the leadership of Rabbi Samuel Cook, Director, and Rabbi Morris Newfield of Birmingham, one of the most active sponsors. He said that Hillel is as valuable for Jewish students as the Newman Foundation and the Wesley Foundation and Y.M.C.A. are for Catholic and Protestant students.

"It is a high honor and a great privilege to accept the Foundation," he said. "To maintain Jewish values and religious life among Jewish students is not the responsibility of Tuscaloosa or Alabama or even District No. 7. It is a national responsibility of American Jewry. These Hillel Foundations touch the very heart of the things the University stands for. They are lamps to light the path of Jewish students. For a long time a Hillel Foundation has been sorely needed at Alabama. The University not only welcomes the new Foundation but pledges its complete cooperation in its work. All hail to B'nai B'rith, which seeks to give us a better world!"

Simon Wampold, Montgomery, vice president of District No. 7, was chairman. Unfortunately, Rabbis Morris Newfield and Emil W. Leipziger were unable to be present. A message from the latter was read, in which he hailed the new Hillel Foundation as a significant event in the Jewish life of the South. William P. Bloom brought the greetings of the temple in which the dedication exercises were held; he is president of the congregation. Rabbi Cook delivered an interesting talk, outlining the actual work already accomplished by the Foundation, which is not yet three months old, and hinting at plans for the future. Other talks were given by Brothers Jacob Temerson of Tuscaloosa Lodge; Rabbi Joseph Gumbiner of Selma, Ala.; Eugene Seidman, Birmingham; Simon Roswald, Montgomery; and James Adler, Mobile. The opening and closing prayers were delivered by Rabbis Eugene Blachsleger of Montgomery and William Ackerman of Meridian, Miss., respectively. Brothers Irving Kaufman, Columbus, Miss., and Morris Karpeles, Birmingham, were among the Southern leaders present.

Delegations were present from the following Alabama cities: Mobile, Montgomery, Bessemer, Selma, Tuscaloosa, Eufala, Sheffield, Fayette, Jasper, and from Columbus and Meridian, Miss.

The dedication ceremonies were followed by a reception at the Hillel House.

* * *

Garek Elected Head of O-K. Association

I. W. GAREK, of Columbus, was elected president of the Ohio-Kentucky State Association of B'nai B'rith lodges at the recent annual convention of that body in Columbus. Dr. H. H. Bender, Warren, was named first vice president; Howard L. Chernoff, Mansfield, second vice president; and Morris Mendelssohn, Youngstown, secretary.

The meeting was hailed as the most successful ever held by the group, and was featured by addresses by Louis Kranitz, president of District No. 2; Sidney G. Kusworm, Treasurer of the Order; Justin Sillman, first vice president of District No. 2; and Richard E. Gutstadt, Director of B'nai B'rith's Anti-Defamation League. The latter spoke for more than an hour and was greeted with great applause. He told of the work being done by the A. D. L., and of the attempts of subversive groups to initiate and foster anti-Semitic organizations in this country.

RABBI DAVID B. ALPERT, of Texarkana, delivered the principal address at a recent B'nai B'rith banquet given by Hattiesburg (Miss.) Lodge No. 644. David J. Mermes spoke on the life of President Alfred M. Cohen.

* * *

Largest Auxiliary Ends Successful Year

UNDER the capable leadership of its president, Sara Smooke, San Francisco Auxiliary No. 1, first and largest in the United States, has completed a year of outstanding activities. Mrs. Smooke is a woman of charm and intelligence, who has given of herself unstintingly to the B'nai B'rith cause.

The auxiliary's Bulletin, launched during the year, proved to be a literary as well as financial success. The monthly readings of the latest Jewish literature, reviewed by guest speakers, was mentally stimulating. The social events of the year centered around the celebration of the auxiliary's 25th birthday. Two of the affairs were a "Bride's Tea" and a "Carnival Night". San Francisco Auxiliary won the silver trophy for oratory at the District No. 4 convention. On B'nai B'rith Sabbath, members of the group occupied the pulpits of six synagogues.

A series of social affairs, proceeds of which will be used for the auxiliary's philanthrophies, is now in progress. Several hundred dollars will be realized.

And last but not least, the auxiliary signed up 26 new members, who were initiated as a "Sarah Smooke Honor Class". A short time later, another large class was initiated in honor of Mrs. Amelia Ravinsky, president of Women's Grand Lodge No. 4 and a member of San Francisco Auxiliary.

* * *

BROTHERS A. J. LIVINSON AND HARVEY GOLDEN, chairman and former chairman, respectively, of the program and educational committees of Mount Royal Lodge No. 729, Montreal, have been chosen to play prominent parts in the forthcoming exhibit at McGill University Library, where the Jewish contribution to civilization will be presented. It will be held during February and March, and is to be the first of its kind in Montreal.

LEPH ZADIK ALEPH, B'nai B'rith's enterprising junior der, has announced its 206th in-allation. The new chapter is at vannah, Ga.

* * *

Lima Lodge Adds 50% to its Membership

INCE Brother Yale A. Bloom, the 25-year-old president of Lima .) Lodge No. 786, took office, the dge has increased its membership 50%. Brother Bloom has not only gned up all eligibles in Lima, but s scoured the surrounding towns, d obtained members in Bellefoun-ine, Kenton, Wapakoneta, Celina, . Marys, and Leipzig.

The lodge has staged many suc-ssful social affairs, including a nce, a card party, and other enter-inments. A committee provides re-ious services for some of the pa-nts at the Lima State Hospital. All counts have been cleared, and be-ve it or not, the lodge has a bank lance!

Brother M. E. Weixelbaum has rved as secretary for the last ten ars and a great deal of the prog-ss of the lodge has been due to his tiring efforts at all times.

* * *

Dr. Rabbiner Active in Bulgarian Lodge

/E are indebted to Brother Abra-ham S. Aftalion, secretary of the strict Grand Lodge of Bulgaria, for e following information about one their outstanding leaders, Rev. Dr. mach Rabbiner.

He came to Bulgaria more than 30 ars ago and is famous throughout e land as a great orator and a eply religious personality, as well a writer. He is the author of Iothers of Israel in the Biblical riod," "The Eight Deeds of the ccabees," "Prophet Elijah's Great-ss of Character," and many other orks, of which his latest, "Sepher vre Yeme Hesped Wetanchume elim" has been praised widely by holars and religious leaders. The ok points out how our prophets d sages of the Talmud and Midrash onounced rich discourses in a few ords.

The Value of B'nai B'rith in a Jewish Community

By Harry K. Wolff, *past president* and *treasurer, District Grand Lodge* No. 4.

IT would take little effort to submit an abundance of evidence, clearly showing that B'nai B'rith has, during all of its history, taken an active and keen interest in all matters concerning the Jew in every community. No one who has a spark of sincerity in his soul will challenge the fact that B'nai B'rith has continuously for more than 90 years labored loyally and effectively in the interests of Jewry in every part of the world . . . without ostentation or any flare of trumpets, and without seeking or desiring publicity or personal aggrandizement.

What a wonderful mission B'nai B'rith has fulfilled in America for nigh on a century past! What great achievements it can point to in the brief history of the American Jew! B'nai B'rith offers the necessary and only means for the union of all Jews. Though international in its scope and influence, it can and does perform the important function of concentrating the best thought and coordinating the most effective efforts for the protection and welfare of the Jew in every one of its lodges.

B'nai B'rith lodges have always worked and will continue to work hand in hand with all local community Jewish social agencies and other recognized Jewish institutions. We fully recognize the fact that we are all sons of one and the same divine covenant. Ours is an organization not of preachment but of action. We offer our members absolutely nothing but opportunities to do good to others at all times.

In line with this ideal we have, upon innumerable occasions, proved by individual and mass service and liberal financial contributions from lodges and members our desire to add new strength to all Jewish communal agencies for social betterment, education, spiritual enlightenment and philanthropic endeavor of every kind.

Our lodges always respond immediately and cheerfully and with full hearts to every call of every Jewish community to serve the cause of Jewry in every capacity and wholly without regard to honors or placement. We have awakened within our people the sense of moral responsibility.

Those who may have the privilege of coming into the fold of our beloved Order will find it illumined by the ideals of faith, justice, righteousness and peace, charitableness, helpfulness, co-operation, and truth. Surely nothing more need be said to indicate our inestimable and indispensable value to the Jewish community.

* * *

THE Monster Card Party of the Union (N. J.) Auxiliary was so successful that the group has made substantial contributions to the Erie Home for Children, the Leo N. Levi Memorial Hospital, and the Wider Scope Fund. Mrs. Louis Levine and Mrs. Rose Michaels were largely responsible for the success of the affair.

* * *

BEAR FLAG AUXILIARY No. 93, Santa Rosa and Petaluma, Cal., recently celebrated simultaneously the 25th anniversary of the Women's Auxiliary movement and its own fifth birthday. The past presidents were honored with a candle lighting ceremony, a silver anniversary class was initiated, a splendid one act play was presented, and the affair was concluded with a banquet.

* * *

Seattle Lodge Continues Its Famous Pilgrimages

EVERY Jewish man and woman in the Grays Harbor country was present when a delegation from Seattle Lodge No. 503 made a 100-mile pilgrimage to Aberdeen, as part of its policy to visit regularly the smaller communities of the Northwest. Leo Meltzer, district deputy, was in charge of the trip, which was made by bus, and was assisted by Irving C. Lewis, secretary of Seattle Lodge. Thirty-six Seattle brethren made the trip.

In addition to the Jewish population of the Grays Harbor country, which includes Aberdeen, Hoquiam, Elma, and Montesano, a large number of visitors from Olympia and Centralia showed up for the occasion.

After an address by Brother P. Allen Rickles, first vice president of District No. 4, in which he laid emphasis on the activities of the Anti-Defamation League, a banquet was held, at which Brother Meltzer, who had presided during the afternoon, acted as toastmaster.

Denver Lodge's College is Granted Credits

FOR more than a year Denver (Colo.) Lodge No. 171 has sponsored a College of Jewish Studies for the community. Now the announcement has been made that the Registrar of the University of Denver will grant regular college credits to all students who regularly attend the classes in this College and who are able to pass an examination presented by the university professor in that department.

The new status now enjoyed by the College of Jewish Studies lends it even greater prestige than before, and serves as an inducement to Jewish students at the University of Denver to take courses in Jewish subjects. No class at the College of Jewish Studies has ever had less than 150 students, and some of the courses are being attended by as many as 500.

* * *

WHEN Rev. Albert M. Witwer, Jr., Methodist minister in a little anti-Semitic community in northern Pennsylvania, announced that Rabbi Philip David Bookstaber of Harrisburg, was to preach in his church, some wrath was aroused. But after Brother Bookstaber had finished his sermon, the town felt differently. "Some of my people looked downright amazed," writes Rev. Witwer, "while others appeared inspired." Later, Rev. Witwer delivered the sermon in Rabbi Bookstaber's temple.

Membership Campaign

(*Continued from page* 136)

bricklayer's lodge will soon be formed, and that thereafter other lodges will follow, dominated by other trades. This is all to the good. As President Cohen himself has reminded several audiences, among the first members of B'nai B'rith, back in 1843, who were added to the twelve founders were tradesmen: shoemakers, plumbers, and others. This was in line with its democratic ideals, and those ideals are as bright today as they were then.

Powerful Speakers in Philly

TWO powerful speakers recently visited Philadelphia and aided the Campaign there materially. We refer to Richard E. Gutstadt, Director of the B'nai B'rith Anti-Defamation League, and Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations. Latest reports show that Mastbaum and Har Sinai Lodges are leading Lincoln and Joshua Lodges.

Little Aliquippa (Pa.) Lodge has already secured 30 new members and assures us it will not rest until every eligible Jew in the community is a Ben B'rith.

From Montreal, Can., comes news that Mount Royal Lodge has initiated 100, which shows that our Canadian brethren don't want to be left out of things. And at Sydney, Nova Scotia, a new lodge, with 27 charter members, has been instituted.

Cincinnati Lodge No. 4, after increasing its membership by some 300 a couple of months ago, inducted its first A. Z. A. class, that is, all the candidates were A. Z. A. alumni.

Detroit Initiates Nearly 100

NEARLY 100 candidates have been initiated into Pisgah Lodge, Detroit. The event took place at a splendid banquet given by the lodge. Dr. Victor Droock was chairman of the affair as well as chairman of the membership campaign. Nearly 350 persons attended the banquet. Rabbi Charles Shulman of the North Shore Temple Israel, Glencoe, was the speaker. Members of Pisgah are rightly elated at their successful drive. The following members of the campaign committee were awarded gold menorahs for especially meritorious work: Brothers Herman Osnos, co-chairman, Benjamin Lieberman, Harry Singer, Albert Goldberg, M. E. Linch, Maurice Glassman, Max Spoon, Joseph Jones, Ralph Klegon, Nathan D. Rosin, Robert Craine, Rudolph Meyersohn, Sam Burnstine, and J. Kohn.

Not much longer will Ebn Ezra Lodge be able to boast that it is the only one in St. Louis with a women's auxiliary. At the last meeting of Missouri Lodge of the same city, it was voted to sponsor such a group. Missouri Lodge has completed its most successful membership drive in many years. Following a banquet at Temple Israel House, a class of 325 was initiated. Sidney G. Kusworm, Dayton, Treasurer of the Order, was principal speaker. Brother Stanley Weiss was chairman of the membership committee. Special mention must be made of the work of Brother Max German, who obtained 59 new members by himself. Second honors go to Brother Stanley Olschwanger; third, to Brother Norman S. Roth; honorable mention, to Brothers Leonard Blumenthal, Murray Steinberg, and Alvin Margulis.

Cleveland Rings the Bell

CLEVELAND LODGE officially closed its campaign with one of the largest public initiation meetings ever held in the city under the auspices of the lodge. More than 200 of the 450 candidates who were enrolled in the campaign were formally initiated; the others were inducted in subsequent gatherings of their respective lodges.

An audience of nearly 1000 was impressed by the work of a combined degree team of the Heights and Cleveland lodges, consisting of Brothers Alfred A. Benesch, Max Meisel, Herman Sampliner, Alvin Spiegel, and Manuel Stern, and Allen Tarshish of Columbus. Philmore J. Haber, general chairman of the campaign, was chairman of the meeting. Short talks were given by the presidents of the three Cleveland lodges: Raymond D. Metzner of Cleveland Lodge, Sam S. Deutsch of Heights Lodge, and A. S. Gerber of Balfour Lodge. Edwin J. Schanfarber of Columbus, National Campaign Chairman, delivered the principal address.

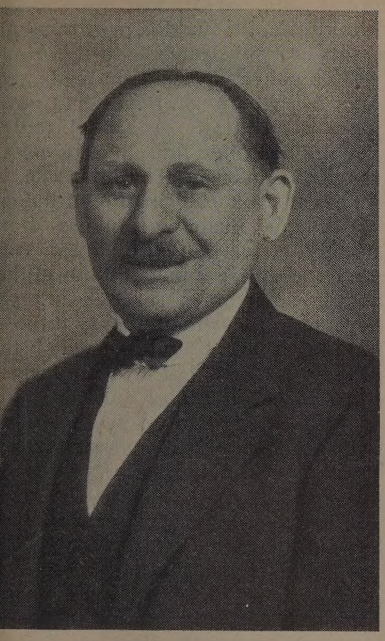
Montgomery Gets 40

THE lodge in Montgomery, Ala., is a comparatively small one, but under the leadership of Rabbi Eugene Blachsleger it signed up 40 new members, and hopes soon to include every eligible man in the city.

Talk About Results!

AFTER Brother Sol Labow, secretary of Monongahela (Pa.) Valley Lodge No. 776, had won the National Campaign Committee's prize letter contest, his lodge decided to put the letter to the test. A copy of it was sent to 26 prospects. The follow-up committee then was able to sign up 16 of them as new members. Brother Labow's prize-winning letter was published in last month's issue of B'NAI B'RITH MAGAZINE.

The lodge is now publishing a peppy little magazine, "The Front Page".



David Brown, through whose efforts Williamson, W. Va., is now a 100% B'nai B'rith community

A special prize was awarded Brother M. J. Nathanson, whose record was 65 applications. Brother J. . Goldenberg, who accounted for 6, also received special honors.

Indications are that another 150 pplications will be received before ong.

But aside from numbers, the campaign has been of incalculable educational value in Cleveland, so far as B'nai B'rith is concerned. And the same may be said for most other cities. During the two months' campaign in Cleveland, thousands of pieces of literature were distributed at Sunday Schools (for the children to take to their parents) and at all public Jewish meetings. Addresses on the Order were made before 15 men's clubs, luncheon gatherings, etc. The Cleveland *Jewish Independent* and the *Jewish Review and Observer* generously opened their columns to B'nai B'rith news, as did the three dailies.

Present indications are that a council will be formed to deal with matters of concern to the three Cleveland lodges. Interest has been stimulated in the formation of a fourth lodge in another section of the city, where at least 200 new members can easily be enrolled. The Women's Auxiliaries in Cleveland and the A. Z. A. were very helpful in the campaign and themselves accounted for a number of new members. All in all, it is easy to see that the acquisition of 450 new members in Cleveland was not the only good result of the Campaign there.

One of the most encouraging features of the Campaign is the way in which a large number of lodges in small communities have signed up every eligible man in the city. To this list we are now glad to add Williamson (W. Va.) Lodge No. 1040. Largely through the efforts of Brother David Brown, Williamson is now a 100% B'nai B'rith town, so far as the Jewish population is concerned. With only twenty Jewish families, it is perhaps the smallest community in the United States to support a B'nai B'rith lodge. Brother Brown has served as a delegate from Williamson to every District No. 3 convention and is always ready and willing to sacrifice his time and energy for the Order.

Believe It Or Not!

CAN you imagine a lodge, in the midst of a membership campaign, actually turning down applications? This has been the case recently of Austin Lodge, Chicago. But the mystery is cleared up when we learn that the situation is only temporary. At the beginning of the year Austin Lodge had 236 members. Today it has more than 500; over 150 were obtained during the Alfred M. Cohen Campaign. Attendance at meetings has increased until the average meeting attracts more than 200, and the lodge had to call a halt until it could obtain a larger hall! And listen to this: the policy of Austin Lodge is to accept no application unless it is accompanied by a full year's dues in advance! Brother Justin G. Turner is president.

Joint Welfare Campaigns

(*Continued from page* 119)

that have special sponsors or solicitors.

(Dr.) Louis Levy,
Co-Chairman, Memphis Jewish Welfare Fund.

* * *

Proper and Economical

IT is self-evident from the point of view of saving time and energy that the method which eliminates fund raising efforts weekly, or monthly, and confines those efforts to one week in the year, is the proper and the economical way of approaching the situation. In addition, a properly organized Welfare Fund has available sources of information as to the value of the various agencies which call upon it for support, so as to be able more intelligently to distribute funds. Moreover, Welfare Funds afford an opportunity to bring together all elements of Jewish life in the community.

Edwin J. Schanfarber,
Columbus, Ohio.
National Chairman, B'nai B'rith Membership Campaign.

* * *

Community Morale Strengthened

THE Jewish Welfare Fund Plan is sound in principle and in practice. Any criticism of this modern, unified, and scientific method of community fund raising and allocation relates almost invariably to some minor factor or to exceptional local conditions. There have been stressed the features and advantages of economy in cost of collection, of the great saving of effort and time by those who are frequently called on to assume the varied responsibilities of drives, of the more equitable distribution of the burden of local appeals. However, over and above these reasons for the adoption of the federated plan is the tremendous increase in community morale resulting in one big well-organized cooperative effort.

Harry Levison,
Toledo, Ohio, Local Chairman, Jewish Welfare Campaign.

* * *

Valuable and Necessary

I AGREE that the more Welfare Funds there are the lighter will be the work of Wider Scope.

Experience in Community Fund work proves to me the value, as well as the necessity, of being locally organized. Not only is it necessary in order to have funds available if we are to centralize our force of activity, but also for the protection of our people against the open propaganda which has spread so widely, not only in Europe, but has already shown a strong hold in this country.

The program has my hearty commendation.

Alfred Shemanski,
Seattle,
Former Local Chairman, Joint Distribution Committee Campaigns.

Individual Campaigns Unthinkable

THE development of Jewish Welfare Funds in America continues apace. The movement is destined without question to go forward with increasing momentum. To return to the outmoded system of individual solicitation, with its accompanying annoyance and unjustifiable expense, is wholly unthinkable. The administrators of Welfare Funds are better qualified to present to donor the why and wherefores than is the personal solicitor, however zealous and enthusiastic he may be.

Social service is advancing. Communal interests are being stressed. B'nai B'rith is leading the procession.

ALFRED A. BENESCH,
Cleveland, President Board of Education, Past President District No. 2.

* * *

The Contributor Saves!

THE Jewish Welfare Fund of Indianapolis is a community asset of great value. It represents the modern, practical and satisfying manner of raising and allocating money for philanthropic and humanitarian purposes. It has only one campaign each year for all causes and thereby effects a tremendous saving in time, effort, and expense, required were a separate campaign conducted for each cause.

There is also a substantial saving to the individual contributor, if he gives to one campaign rather than to a separate campaign for each of some 75 causes and beneficiaries.

The united effort exemplified by the Welfare Fund results in solidarity and more harmony and happiness in the community.

LOUIS J. BORINSTEIN, *President, Indianapolis Chamber of Commerce, National Chairman of Wider Scope.*

* * *

Barriers Broken Down

IN the Welfare Fund drive recently held in Oakland, 35 different beneficiaries will be the recipients of the funds collected, pro-rated in accordance with their respective needs as fixed by the budget committee of the fund, and not on the basis of the ability of any solicitor to weep the shekels out of the pockets of the more tender-hearted of the community.

The greatest benefit resulting from this united effort is in the breaking down of barriers between different elements of the Jewish community and in giving to it a solidarity that no other activity is likely to produce.

Oakland Lodge, B'nai B'rith, has been a vital and important factor in these campaigns since the organization of the Fund.

BERNARD SILVERSTEIN, *President, Oakland Jewish Federation.*

* * *

The Printed Page

(*Continued from page* 143)

grew into Christianity, while out of the Besht came forth a religious movement which still vitalizes and intensifies Jewish thought and life. It is also highly questionable whether the difference between the two movements lies, as Dr. Newman avers, "in the absence among the Hasidim of a political interest." It is more probable that the prime difference is traceable to different religious-ethical ideologies which distinguished the two personalities.

But this vague conception of the image of the Besht as viewed in Hasidic lore is further evidenced by the compiler in his assertion that "the foremost purpose of the Besht was to establish a small, selected and highly exclusive school of men dedicated to the life of holiness, purity, unworldliness, and spirituality, apart from mundane concerns." This monastic outlook may be true of some later Zaddikim; of the Besht, the founder of Hasidism, the contrary is closer to truth. He it was who rebelled both in spirit and deed against the current separation of the sacred from the secular; he it was who pointed out again and again that God is to be served with every act of life, be it worldly or unworldly. For the sole aim of the Besht was to spiritualize every mundane concern of man—be he saint or simpleton.

Concerning the collection itself, it is an immense compilation rendered easy of access by means of an alphabetical arrangement. While it does not by any means exhaust the literary mine of Hasidic lore, it does present an impressive array of teachings and sayings, parables and fables, anecdotes and tales which are part of the Hasidic heritage. But the compiler seems to have directed his attention more to quantity than quality. The collection makes no attempt to sift the wheat from the chaff.

After all, Hasidic thinkers—particularly during the creative period of the movement—were chiefly concerned with certain religious ideas in Judaism which loomed up as all-important in their eyes. To these ideas—God, Israel, joy, spiritualization of life, the Zaddik, prayer, atonement, and forgiveness—to these and related concepts Hasidism made genuine contributions. But it had nothing significant to say about trifles. Yet the compiler fails to take cognizance of this basic distinction; he arranges his material in the anthology as though Hasidic thinkers were gravely concerned with ideas running the entire gamut of the alphabet. For example: seven pages are devoted to Palestine but only three to the idea of joy; only one page on the concept of man but five on leadership; three on games and only one on meditation; two on prodigies but only a single passage on atonement. There is also comparatively little on the Zaddik, spiritualization of life, and song—concepts which assume large dimensions in Hasidism. The collection is also marked by a complete lack of the fantastic and imaginative elements which are inseparably connected with Hasidic thought and life.

While the material which this volume embodies is interesting and of value, it falls short, from the standpoint of Hasidic thought and atmosphere and life, of being a Hasidic anthology.

FREDERIC A. DOPPELT.

Worker-Artist in East

(*Continued from page* 125)

cried the lack of appreciation of art on the part of the average American Jew, and he promptly gave me a "characteristic illustration." "Many admirers," he said, "who hear of my work come to see me. They inspect my works carefully, they are ever ready with remarks of praise, but when any of them are at the point of buying a placque, an animal figure or a bas-relief, their yardstick of evaluating my works seems to be merely the weight of the metal on which they are wrought." He related another incident. Several years ago the Bezalel School of Palestine held an exhibition of Professor Schatz's works in the Newark Y. M. H. A. The exhibition lasted ten days, thousands of people came to view it, but it was a financial failure.

Mr. Savel has turned away from the "isms" of his younger days. He has now embraced nationalism and Zionism, and he considers his works based on Jewish themes as his best, as his "masterpieces."

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

RO AND CON

ditors, B'nai B'rith Magazine:

The article, "A Gentile States the Jewh Problem," by Professor Harold M. inacke, in the October issue of the B'NAI 'RITH MAGAZINE, merits unusual praise. If the masses of both Jew and Gentile like possessed the intelligent understandg which Professor Vinacke's article conins, not only would there cease to be a ewish problem, but likewise there would e a minimum of world problems.

The objective point of view of one who free of petty prejudices is indeed enghtening and educational.

Kansas City, Mo. ALBERT COPAKEN.

* * *

ditors, B'nai B'rith Magazine:

Reading the article, "A Gentile States ne Jewish Problem," I must take issue ith Professor Harold M. Vinacke, beause, in my opinion, there is enough oom in Eretz Israel for all the Jews. We re a peculiar people and we have our wn ways. We do not wish to assimilate nd take the Gentile ways, because in the nd it brings us naught but worry and isery. The Torah was good for our thers and it is good for us. I, for one, ould like a discussion of this problem.

Hoffer, Sask., Can. J. LEON LAZAROWITZ.

* * *

VOULDN'T MISS AN ISSUE

ditors, B'nai B'rith Magazine:

Enclosed herewith is a check, renewing y subscription. Your MAGAZINE is most xcellent and I would not miss an issue. ou represent Jewish life and thought lolly and internationally.

Berkeley, Cal. L. E. BLOCHMAN.

* * *

MPLOYMENT DISCRIMINATION

ditors, B'nai B'rith Magazine:

Your editorial in the June issue regardg the seriousness of anti-Jewish disimination with respect to employment rompts me to relate an experience of my wn.

My name is not particularly Jewish, nor my appearance. Not long ago I applied or a position as advertising manager of a rge corporation. The application was ade through an employment agency. I led out the usual forms and gave my ligion, of course, as Jewish. The emoyment bureau manager, himself a Jew, ubmitted my application to the company, nd subsequently informed me that my ualifications were excellent. With one exption. The firm did not employ Jews.

I had a similar experience with a large ewspaper in a mid-western city. I was inormed by reliable employees, themselves on-Jews, that while the paper professes riendship for the Jews and is quick to deend them against attacks, a Jew hasn't chance to obtain employment in some of its departments, especially the advertising and editorial departments. This appears all the more unjust and discriminatory since fully 50 per cent of the paper's domestic advertising revenue comes from Jewish merchants.

We Jews must fight back. The Gentile world has had respect for us when we have fought for our rights. Boycott is not a congenial method, but it is powerful. It has been invoked with telling effect against Nazi Germany. It can be applied in America, against firms that love the Jew's money, profess undying friendship for him, but refuse to employ him solely because he is a Jew. The situation concerns all American Jewry. It challenges B'nai B'rith.

CARL LEVENGER.

Kansas City, Mo.

* * *

REV. MACFARLAND EXPLAINS

Editors, B'nai B'rith Magazine:

I am receiving so many letters from Jewish friends regarding my allusions to the Jewish problem in my recent volume: "The New Church and the New Germany," that I desire to correct some evident misunderstandings. I made the following positive statements:

That Adolf Hitler has "shocked the sensibilities of the entire Christian world," that his "obsession amounts almost to monomania," and that the treatment of the Jews was a "deeply dark page" in his life. That he had pursued a "method of fanatical intolerance" by "a sweeping, undiscriminating, ruthless process."

That "in many quarters the boycott has become permanent."

That "the spirit, method, and practice were all wrong," and that "not one single constructive measure was taken" and that there were "no positive or ameliorative measures of any significance."

That "if the implications of national socialism are fulfilled in accordance with Alfred Rosenberg's political-social theory, it means driving the last Jew out of German life." I appealed to Chancellor Hitler to "acknowledge his injustice." As an historian, I also printed all that was claimed in the way of explanation and extenuation, but after doing this I said that the "indictment stands."

In my conference with the Chancellor and in correspondence since then, it is true that I have appealed for justice rather than to rest entirely on denunciation. In the treatment of the proposed application of the "Aryan Paragraph" to the Christian Church I brought out clearly the sophistry of "German Christians" and expressed the earnest hope that the Church would not only repudiate it, but that that would lead "to the larger question as to whether some things may be wrong for the Church but be right for the State?"

The chief objection appears to be that I chose the method of persuasion and appeal to the Chancellor and to the Church. Well, more than one Jew in Germany told me that much harm had come from other methods. Perhaps I may add that my statement of the problem was shown to Jews who felt that it was a fair one.

I have thus far proceeded on the assumption that the German people have at heart a better nature than has appeared in the revolution. I shall continue to proceed on that assumption in the hope that in the long run that will perhaps be more constructive than imprecations and boycotts. I do so, feeling that, unless the Christian Church in Germany can be brought to demand justice for the Jews, there is little hope.

In the meantime, I shall continue, as I have done for over forty years, to condemn the anti-Semitism in our own country, where it can hardly be claimed as having any more justification than in Germany.

REV. CHARLES S. MACFARLAND,
General Secretary Emeritus,
Federal Council of the Churches of Christ in America.

Mountain Lakes, N. J.

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A. Z. A. FOR SMALL BOYS

Editors, B'nai B'rith Magazine:

In a recent issue of your magazine, Dr. P. N. Root drew attention to the fact that the Hillel Foundation and A. Z. A. movements ought to "be expanded into the . . . lower age groups of the Jewish population." As an adviser to an A. Z. A. chapter, and as a former boys' worker, I am wholly in accord with this thought.

After having worked with boys between the ages of 8 and 19 for five years I am absolutely convinced of one thing: unless one can get the boys when they are still under the age of 15, it becomes increasingly difficult to instill in them a desire for progressive Jewish living. A boy of 17 is gradually but surely becoming estranged from his Jewish environment. It is at this age of 16 and 17 that the A. Z. A. and similar youth movements step into their lives. It is safe to say, however, that the majority of Jewish boys are never reached by such organizations.

Even if A. Z. A. has influenced more than 5000 young Jews in the last decade, we have no right to sit back content. Our big problem is to create a desire for 100 times 5000 to join our ranks. We can only do so if we create new divisions in our work, create opportunities for younger boys to step in and train themselves for A. Z. A. work. Should the organization consider the introduction of work with boys younger than the minimum A. Z. A. age, there is hardly any doubt that professional workers with boys, and laymen whose interest lies in such work, would be only too glad to co-operate in the evolution of a suitable program.

H. J. HALPERIN, Asst. Director,
Education Department, Y. M. H. A.

Montreal, Can.

Muscling In

MR. Rosenberg was a good deal of an autocrat. On a business trip to Europe, he took his young clerk, Sammy, with him. Sammy was very ambitious, and did everything he could think of to win favor in his boss's eyes.

One day, after greeting the latter with a cheerful "Good Morning, Mr. Rosenberg," Sammy added: "It looks like we're going to have a storm today."

Mr. Rosenberg drew back haughtily.

"WE are going to have a storm!" he exclaimed. "Since when are YOU a partner?"

* * *

Strictly Confidential

MORRIS was a candidate for the State Senate. After one of his campaign speeches his friend Ike came up to him.

"Morris," said Ike, "there were a few things in your speech that I didn't understand—"

"Yes, yes," interrupted Morris. "They were the topics I referred to in an offhand sort of way, so as to avoid disclosing that I didn't understand them myself, either."

* * *

He Was Tender-Hearted

MRS. SOLOMON took her little Louie, age four, to the circus, and from the moment they arrived he was after her to buy him this, that, and the other. Finally he asked:

"Mother, may I have a nickel?"

"What, another one! What for?"

"For a poor old man who's standing outside the tent and crying," answered Louie.

"Oh, that's different," replied his mother. "What's the poor fellow crying about?"

"Well," said Louis, "he's crying 'Balloons, five cents each'!"

* * *

He Got What He Asked For

RACHEL went into a bank to cash a check for the first time. When the cashier asked her to endorse it, she told him to explain: that she didn't understand him at all.

"That's all right," answered the cashier. "Just sign your name on the back exactly as you do on your letters and I'll give you the money."

"Oh, that," the woman blushed. Then she wrote, carefully and laboriously: "With love, Rachel."

* * *

They Weren't Rose-Colored

OPTICIAN: "Here is a genuine pair of guaranteed spectacles. I'll let you have them for the give-away price of ten dollars. Just try them on and you'll agree that they will *double* your sight."

Abe: (putting on the spectacles and handing the optician five dollars): "Here."

Optician: "Hey! I said ten dollars, not five."

Abe: "It looks like ten to me! My sight is doubled now!"

* * *

Louie Was A Prodigy

ONE evening spinach was served at Louie's home, and as usual there was a struggle to get him to eat it.

"But dear," said his mother persuasively, "I know thousands of little boys and girls who would be only too glad to get spinach all year long."

"Hm!" Louie grunted skeptically, "name three of them."

* * *

Perfect Advice

MRS. EPSTEIN worried because her husband always refused to talk over his business troubles with her. She was the kind of a woman who felt that a wife ought to participate in the interests of her husband, and was hurt because he wouldn't let her. So she sought out her best friend for advice.

"How," she asked, "can I get my husband to discuss his business affairs with me?"

"Ask him," the friend replied promptly, "to buy a new automobile."

WINNERS for Humoresque awards this month live in widely scattered places. They are: Mrs. Harry Kaufman, Corsicana, Tex.; Elaine Abrams, Lincoln, Neb.; Jacob Spitzen, Vancouver, B. C.; Louis Adams, New York City; and H. Shachter, Belfast, Ireland.

JEWISH CALENDAR

1935

Rosh Chodesh Shevat	Sat., Jan.	5
*Rosh Chodesh Adar	Mon., Feb.	4
*Adar Sheni	Weds., Mar.	6
Fast of Esther	Mon., Mar.	18
Purim	Tues., Mar.	19
Rosh Chodesh Nisan	Thurs., Apr.	4
1st Day of Passover	Thurs., Apr.	18
*Rosh Chodesh Iyar	Sat., May	4
Lag B'Omer	Tues., May	21
Rosh Chodesh Sivan	Sun., June	2
Shavuoth	Fri., June	7
	Sat., June	8
*Rosh Chodesh Tammuz	Tues., July	2
Fast of Tammuz	Thurs., July	17
Rosh Chodesh Ab	Weds., July	31
Tisha B'Ab	Thurs., Aug.	8
*Rosh Chodesh Elul	Fri., Aug.	30

*Rosh Chodesh also observed previous day.

Among Our Contributors

BARUCH BRAUNSTEIN, Rabbi of Eoff Street Temple, Wheeling, W. Va., spent many months in Spain, gathering material for a book. For six years he was counselor to Jewish students at Columbia University.

NORMAN BENTWICH, former Attorney-General of Palestine, is the occupant of the Chair of International Relations at the Hebrew University in Palestine.

MICHAEL B. SCHELER is a former German journalist now living in New York.

EDWARD E. GRUSD is assistant editor of the B'NAI B'RITH MAGAZINE, and National Director of Publicity in the Alfred M. Cohen Membership Campaign.

MILTON STEINBERG is Rabbi of Park Avenue Synagogue, New York.

ISAAC GOLDBERG is the well-known critic and author of "The Man Mencken" etc.

HAROLD BERMAN is an author and translator living in New York City.

FREDERIC A. DOPPELT is Rabbi of Temple B'nai Israel, Elmira, New York.